NOTES ON KURDISH DIALECTS

The Shadi branch of Kurmanji

Sulaimania

(Sassani Turkish dialect)

A Southern Kurdish Folksong

in Kerkenisht Dialect

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NOTES ON A KURDISH DIALECT, THE SHADI BRANCH OF KERMANJI

By E. B. SOANE

THIS, one of the most northerly of the Kurdish dialects, spoken by a large tribe of Kurds inhabiting the mountains around Erzerum and to the east towards Bayazid, may be reckoned as one of the most important of the Turko-Kurd tongues on account of the regularity of conjugations of its verbs and richness of grammatical form as compared with other Kurdish tongues. With very few differences it may be classed as a companion dialect to that termed by Lerch and others who have studied northern Kurdish dialects, Kermānjī. A very harsh pronunciation is adopted by the Shādī Kurds, which renders their dialect incomprehensible to the southern Kurd. As in the Kermānjī, the influence of the Chaldean (Neo-Syriac) dialects is here and there apparent, and in a few instances Arabic is employed. Turkish, which might be expected to have furnished a proportion of the common words used, has been very sparsely employed. Considered as a whole, and allowing for differences created by corruption of pronunciation, the dialect appears as a well-preserved old Persian tongue. The Shādī Kurds, in common with some other tribes of the south, claim that their dialect is ancient Persian, and have reserved for it the name of Fārisī.

Some note is here advisable upon the term Kermānjī, or Kurmānjī, which has passed among Orientalists hitherto as the name of a dialect spoken around Bayazid and in Turkish Kurdistan generally. While it cannot be stated that this is an incorrect assumption, there is ground for doubt as to the exact accuracy of the term. Kurds

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generally, even in the south, have a generic term for "villages"—*kermānj*—and use the name *kermānji* to express the sense "villager", "yokel". The Kurds of the north use the word with the signification of villages, or peoples of Kurdish nationality, and assert that the language may be indifferently termed Kurmānjī or Kurdī, different dialects each carrying its own name and differing widely in even fundamental characteristics.

For example, Kurds of the Shādī tribe, which uses a dialect practically the same as the Kermānjī already mentioned (which should properly be termed Hakārī), term themselves Kurmānj, and use the same name to describe the Zāzā, which is very different. For example—

	below	above	come	go
Kermānjī and Shādī	ژیر ⎱	زور ⎱	ورە ⎱	‍ هَرَه ⎱
Zāzā	اجیر ⎱	بان ⎱	بیر ⎱	سُو ⎱

Tradition has it that Kermānjī was originally the name of a tribe of Kurds inhabiting the mountains of Bayazid and Erzerum and consisting of the main branches of Hakārī and Shādī, and that the name has gradually been extended to include the peoples of Bitlis, Van, Diarbekr, etc.

From the comparative tables appended it will be seen that there exists a difference between the Shādī and the Kurmānjī of Aḥmad Khānī, Hakārī, as set forth in that author's works.

It may be here remarked that the Yazidis, about whom considerable mystery is gathered, speak a dialect of Hakārī, but as Yazidis include in their ranks Armenians and Caucasians as well as Kurds, the sect cannot be said to have any distinctive dialect, as has been stated elsewhere.

The Zāzā dialect above noted, spoken by the Kurds of Erzinjān and Diarbekr, displays very wide differences, and would appear to have preserved the speech of another epoch of old Persian than that of the Kermānjī group.

Most notable among the various differences in the pronunciation of modern Persian and Kurdish is the slovenliness of the latter, elision of consonants, softening and disappearance of vowels, and confusion of verb forms. The Kermānjī group, however, has not followed the usage of other Kurdish dialects in these particulars, except in the repugnance to the pronunciation of ﺥ in certain cases; on the contrary, it has hardened Persian ﻭ *vāv* into *f*, or retained the original sound; *b* is also hardened to *f* or *p*. Final *t* after *s* has not fallen into disuse as in every other Kurdish tongue, being well and correctly pronounced in such words as *rāst*, *dast*, *bīst*, etc.

Z often changes to *zh*; *t* (ﺕ) is sometimes pronounced as Arabic (ﻁ), and when so pronounced will be written in this character here. Following Kurdish usage *m* has changed to *r* in some cases, ex. Persian ﺃﻣﻴﺪ appears as ﺃﺭﻳﺶ. *R* whenever possible is rolled violently, a feature of all Persian dialects, whether Kurd, Lur, or otherwise. The Arabic sound *aa*, that of the hamza, as in ﻣﺄﻣﻮﺭ, is very common. Another sound peculiar to the dialect is that of *eu*, as in the French word *beurre*. Preceding a long vowel *h* often appears, as in *bhā* for Persian *bād*, and *dheu* for Persian *dī*.

In the following pages the letter ﺭ represents the sound *r*, and to express that of *w* the sign ﻒ has been adopted.

THE SUBSTANTIVE

In common with all Kurdish dialects except Kermanshāhī and Jāfī, Shādī forms its plural regularly in ﺍﻥ *-ān*, and most often without the addition of *k* to the noun as in other dialects. Examples—

Singular. ﺟﻴﻒ ﺗﻦ ﺁﺵ ﻛﺸﺖ ﺁﻭ ﻣﻴﺮ

Plural. ﺟﻴﻔﺎﻥ ﺗﻨﺎﻥ ﺁﺷﻴﺎﻥ ﻛﺸﺘﺎﻥ ﺁﻓﺎﻥ ﻣﻴﺮﺍﻥ

The alternative plurals permissible in Shādī among these six

nouns would be آشکان, جیفکان, and میرکان, the other three nouns not permitting the formation in *k*.

In all southern dialects this affixial *k* may be joined to any noun, and even to parts of the verb, but Shādī has reserved for it a more precise use, i.e. its employment only with nouns admitting of a diminutive sense, as—

From خیز *khīz*, '' a girl ; '' خیزکی *khīzakī*.

From در *dur*, ''a lie,'' no diminutive can be formed, though admissible in southern Kurdish.

کر *kar*, '' an ass,'' admits کرکی *karakī*.

چاف *chāf*, '' an eye,'' admits no diminutive, though doing so in southern dialects.

مال *māl*, '' a house,'' admits مالکی *mālakī*.

These nouns, then, carry the double plurals:—

From خیز, خیزکان and خیزان ; from کر, کرکان and کران ; from مال, مالان and مالکان.

<div align="center">CASE ENDINGS.</div>

<div align="center">1. دا *dā*.</div>

This is very common in Kurdish, occurring as a genitive and objective (more particularly when the noun is the object of a preposition).

Ex. وان له مالدا ایشه بکنه *vān li māldā īsha bikina*, '' let them work at home,'' where مال is governed by لَ.

Ex. از بازاردا دیخازم ترم *az bāzārdā dīkhāzm tirrim*, '' I want to go to the bazar,'' where بازار is governed by لَ understood.

<div align="center">2. را *rā*.</div>

Alone among Kurdish dialects the Kermānjī group has preserved this objective ending, but has limited its use to pronouns, as مرا, ترا, ورا, مارا, هونرا, وانرا, *marā, tarā, varā, mārā, hūnrā,*

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vānrā. The most frequent use is after a preposition, as in the very common phrase ژبومرا, the equivalent of the Persian از برای من.

Ex. فانحان ژ مرا بخونن, fātehān zhe mara bukhūnin, "that they may pray for me " (from the عروض of Ahmadi Khānī Hakārī).

3. آ *ā*.

This is very little used, and its use appears to be originally parallel to that of ها in Persian, that is, as a plural suffix, but it occurs sometimes in an objective sense also, as وان فكر دكن ولاتا خراو بكن, vān fukir dakan vilātā kharāv bikin, where the parallel Persian phrase would read آنها فكر ميكنند ولايت راخراب بكنند. Plurals with this suffix have a broader signification than the plural in ان, signifying " all ", " every ", as is seen from the two plurals of كرمانج Kurmānj, كرمانجان Kurmānjān, and كرمانجا Kurmānjā, the first signifying the tribes Shādī and Hakārī and the second Kurds as a race.

In syntax the noun appears in the same position as in Persian and other Kurdish dialects. Example—

Shādī : تو یک مانگاکی به بازاری دو صد پنجه چار غروشان به ژیر مده, tu yek *māngākī* ba *bāzārī* dū sad pinja chār *ghurūshān* ba zhīr mada.

Persian : تو یک ماده کاورا ببر بازار دویست و پنجاه و چهار غروش کمتر نده, tu yak *māda gāvrā* bibar *bāzār* divīst u panjāh u chahār *ghurūsh* kamtar nadih.

It will be noticed that the Shādī shows a much greater precision in the use of the plural termination than does modern Persian, which prefers the use of the singular form for the plural of all objects not human, and in the case of such nouns even forbids the use of a plural termination except to express a certain sense, that of a large but indefinite number, while Shādī insists upon the correct use of the plural inflexion.

The following table shows, as specimens, a number of nouns, and where the Persian is nearer than other Kurdish dialects it is quoted for comparison. The sign K. signifies Kurdish dialects generally, and for comparison some ten dialects are brought into use, which it is not necessary to enumerate. When the Kermānjī (Hakārī) differs from the Shādī it is quoted, but not otherwise.

SHĀDĪ.	PRON.	OTHER LANGUAGE OR DIALECT.	ENGLISH.	REMARKS.
باخ	bākh	K. باخ , P. باغ	a garden	
بهاو	bhāv	K. با , قا وا با	wind	Kji. با
بادام	bādām	K. باآم بايم , P. بادام	an almond	Kji. باوام
برف	barf	P. برف , K. بفر قږر ثفر etc.	snow	
چلو	chlū	K. كلا	a leaf	Kji. كلا
درى	darī	K. در , P. در	a door	
در	dar	K. دشت در , O.P. در	desert, outside	
رند	rind	North. K. رنه , P. رنه (able, wily)	good	Kji. خاض رنه
قيش	qīsh	P. قاش	a tear, rent	
زارو	zārū	K. ژاورا زاورو	a child	Kji. زاورى
هرى	hurī	O.P. خورى , K. هرى	wool	Kji. هرِى
ميش	mīsh	P. پشه , K. ميشى	a gnat	
هرزور	harzhivar	O.P. نردبان , K. نردثان	stairs, a ladder	Kji. نردوان
كاغت	kāghat	P. كاغذ	paper	Kji. كاغذ
كرسى	kursī	South P. and Ar. كرسى	a chair	
ديوار	dīvār	P. ديوار , K. ديثار	a wall	
وى	vī	P. ريش , K. ريش	a beard	
دوان	divān	P. دندان , K. دفان دنان دڅان	teeth	Kji. دنان
زمان	zamān	P. زبان , K. زفان	tongue	Kji. زبان
دف	daf	P. دبان , K. دڅف دم	mouth	Kji. دَو
ليف	līf	P. لب , K. ليج ليف etc.	a lip	Kji. ليف

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Shādī.	Pron.	Other Language or Dialect.	English.	Remarks.
بری	birī	P. ابرو , K. نوچو بانچو	eyebrows	Kji. برد
تیوژ	tüzh	P. تیز , K. تیژ	sharp	Kji. تیژ
کیول	kül	P. کند , K. کول کل	blunt	Kji. کول
جی	jī	P. جو , K. جی جه	barley	Kji. جِه
جیف	jīf	Vulg. P. جیف	a pocket	Kji. جیو
نکا	nikā	P. اینگاه	now	
گا	gā	P. کاو , K. کا کاف	an ox	Kji. گاف
مانگا	māngā	P. ماده کاو , K. مانگا	a cow	
پر	pirr	O.P. فره فر , K. فرا	a lot	
هندک	handik	P. اندک	a little	
مرشک	mirshk	P. مرغ , K. مامر	a fowl	
خاو	khāv	P. خواب , K. خاف	sleep	Kji. خاف
خڤالک	khwālik	P. خواهر , K. خڕا خڤاشک	sister	Kji. خایشک
رڤن	rwan	P. روغن , K. رڤن	clarified butter	
زو	zū	P. زود , K. زو	early	
شیلم	shailam	P. شلغم , K. شلم شیلم	a turnip	
ترپ	tirp	P. تربیزه , K. ترپ	a radish	
کرژنک	kirzhink	O.P. کڕدم , K. کلژدم	a scorpion	
ایسوت	īsūt	Chaldean īsaūta	pepper	
جیت	jipt	O.P. چپت	crooked	Kji. جوت
قچکه	quchka	P. بچوک , K. کچک	small	Kji. بچوک
پسنک	pisink	Vulg. P. پشی , K. یشی پسی	a cat	Kji. پسک
جهی	jhī	P. جدا , K. جیه	separate	Kji. جیا
آش	āsh	O.P. آس , K. آش	a mill	
ماسی	māsī	P. ماهی , K. ماسی	fish	Kji. ماسی
نیویه	nīvīa	P. نیم , K. نیمه	a half	Kji. نیمه
گشت	qisht	K. کشت	all	
برا	barā	K. برار برا	a brother	

Shādī.	Pron.	Other Language or Dialect.	English.	Remarks.
خیز	khīz	T. قز	daughter	کج .Kji
شال	shāl	P. شال	a turban	ماش .Kji
گأور	gaavir		the arm	بال .Kji
کر	kar	P. هرکر , K. خر	an ass	
خالی	khālī	P. خالی , K. خاک	dust	
برف	barf	P. برف , K. ثوروور	snow	برو .Kji
تاف طاف	taf, taf	O.P. تاف تاو , K. تاب	the sun	تاو .Kji
آر	ār	O.P. آئر آگر , K. آذر آگر	fire	آگر .Kji
گرمک	garmik	P. کرمی	warmth	رمی .Kji
سار	sār	P. سار , K. سرد	cold	سار .Kji
آف	āf	P. اٽ او , K. آب	water	آو .Kji
ژنی	zhinī	P. ازنو زانیو , K. زانو	knee	زنی .Kji
چاف	chāf	P. چاٽ , K. چشم	eyes	چاو .Kji
ناف	nāf	K. ناٽ	inside	ناو .Kji
جکر	jigar	P. جکر	liver	
گرجی	gurjī	O.P. گرچی , K. گُردہ	kidneys	
دنک	dang	P. دنک , K. بانک	noise	
ناو	nāv	P. ناٽ , K. نام	name	ناٽ Kji
هورمیش	haurmish	P. اورمش , K. ابرشم	silk	میش .Kji
پیرژن	pīrzhin	P. بیرزِن	an old woman	
سور	sūr	P. سور , K. سُرخ	red	
هشینه	hashīna		blue	
مزار	mazār	O.P. مزار	a grave	گور .Kji
سیف	sīf	P. سیٽ سیو , K. سیب	an apple	سیٟ .Kji
تژی	tizhī	P. تیر , K. سیر	full	تیر .Kji
دژمن	dizhmin	P. دژمن , K. دشمن	enmity	
ری	rī	P. ری , K. راہ	a road	رَی .Kji
طال	ṭīl	P. تال , K. تلخ	bitter	تال .Kji

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SHĀDĪ.	PRON.	OTHER LANGUAGE OR DIALECT.	ENGLISH.	REMARKS.
دست	dast	P. دست, K. دس	the hand	
اویش	avīsh	P. امید, K. اویژ	hope	Kji. اوجی
هی	hī	K. هیله	an egg	Kji. هیه
خوی	khūī	K. خُڤَی	salt	
سوگ	sūg	P. سنک, K. برد بر	a stone	Kji. بر
رش	rash	North K. رش	black	
میر	mīr	P. مرد	a man	
دار	dār	P. درخت, K. دار huri	a tree	
بزن	bizin	P. بُز, K. بزن	a goat	
رو	rū	P. روز, K. روژ رو	day	Kji. روز
شاڤ	shāw	P. شب, K. شڤ	night	
دز	diz	P. دزر, K. دز	a thief	
استو	ustū	North K. استو	the neck	
كوز	kūz	P. كوزه	a pot	
هرم	harm	O.P. أمرود, K. ارمو هرمو	a pear	
زوی	zevī	P. زمین, K. رڤین	ground	
ارد	ard	A. ارض	the earth	
ایژنک	īzhiṅk	P. هیزم	wood	
دیری	dīrī	P. تیر, K. تگرگ	hail	
استریه	istirīa	P. ستاره, K. اسّاره انستار	a star	
كادینه	kādīna	P. كادان	a store-room	
تیڤی	tüwī	P. تشنا, K. تینی	thirsty	Kji. تینی
بوک	baōk	K. بوک	a bride	
زافا	zāfā	P. داماد, K. زاڤ	a bridegroom	Kji. زاوا
دوی	davī	K. دا دالک, P. دایه	a mother	Kji. داو
باب	bāb	K. باڤكه باڤ, P. بابا	a father	
اور	avr	P. ابر, K. هڤر اڤر	clouds	Kji. هور

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PRONOUNS

The personal pronouns "I, thou, he, we, you, they", which are in Persian من man, تو tū, او ū, ما mā, شما shūma, آنها ānhā, are in Shādī as follows :—

1. I, از az. This form appears in all the northern dialects of Kurdish, that is Mukri and its sub-dialects and the Hakārī and allied tongues. Its use is strictly limited to a nominative sense, and it cannot appear in the genitive position, as can the pronoun in Persian (اسپمن asp-i-man, etc.).[1]

2. Thou, تَ ta. The Hakārī dialect uses تو tū as in Persian and other Kurdish dialects.

3. He, she, او av. Other Kurdish dialects give for this pronoun aw, awa, ā, am, av.

4. We, أم am. As with the first person singular, this is the nominative form only, the objective and genitive taking other forms. Other dialects present usually īma, also mā and māñg.

5. You, هون hūn. A very considerable variety of forms appears in other dialects, such as īwā, shmā, hūmā, tān, ūtān. The Shādī suggests a derivation from the last-quoted, which is old Persian, and is still used in Yezd.

6. They, وان. This is in conformity with nearly all Kurdish dialects, which present awān almost without exception, a regular plural of او av, aw.

The possessive or genitive, which is formed, as in Persian, by the izāfa following the object possessed, appears as follows. Taking for the object possessed the word دژمن dizhmin, "an enemy," the six forms are as follows :—

1. دژمن من dizhmin-i-min. Here the form in universal use appears. The Persian form مرا marā is also permissible

[1] Cf. Zend azim, 'I.'

in the Kermānjī group, the only one of all the Kurdish tongues recognizing this form.

2.   دژمن ته *dizhmin-i-ta*, or دژمن ترا *dizhmin-i-tarā*.

3.   دژمن او *dizhmin-i-av*, or دژمن ارا *dizhmin-i-arā*, or دژمن اورا *dizhmin-i-avra*.

4.   دژمن مه *dizhmin-i-ma*, or دژمن مـارا *dizhmin-i-mārā*, where again the remarkable exactness of the parallel with Persian appears.

5.   دژمن هون *dizhmin-i-hūn*, or (very unusual) *dizhmin-i-tārā*, where -*i tā*- is the equivalent of the Persian تان or اتان.

6.   دژمن وان *dizhmin-i-vān*, or دژمن وانرا *dizhmin-i-vānrā*.

The objective form is dual, and as follows:—

1.	Me	من	*min*	مرا	*marā*
2.	Thee	ته	*ta*	ترا	*tarā*
3.	Him	او	*av*	اورا	*avrā*
4.	Us	مه	*ma*	مارا	*mārā*
5.	You	هون	*hūn*	تارا	*tārā*
6.	Them	وان	*vān*	وانرا	*vānrā*

PRONOMINAL TERMINATIONS.

These are in Persian and Kurdish, the possessive terminations affixed to nouns, as دستم *dast-am*, etc., "my hand," and the particles affixed to verbs as ميروم *mīravam*, "I go." Shādī, however, does not appear to possess the first variety, and limits its pronominal affixes to use with verbs. The first form appears in the present indicative of verbs, and is placed in comparison with the forms of other dialects.

PERSIAN.	SHĀDĪ.	OTHER DIALECTS.
ميخورم *mīkhūram*	دخقم *dakhwam*	akhwam, khwam
ميخوری *mīkhūrī*	دخقی *dakhw-ī*	akhwat, makhwī, khwaīt
ميخورد *mīkhūrad*	دخقه *dakhw-a*	akhwa, makhwat, khwat

PERSIAN.	SHĀDĪ.	OTHER DIALECTS.
میخوریم mīkhūrīm	دخفن dakhw-in	akhwīn, makhwīmān, khwaīm
میخورید mīkhūrīd	دخفن dakhw-in	akhwīn, akhwān, makh-waīn, khwaīn
میخورند mīkhūrand	دخفن dakhw-an	akhwan, makhwan, khwan

The terminations of the third person singular and second person plural are similar to the corruption of the same in vulgar Persian, which would render these parts of the verb as میخوره mīkhūra and میخورین mīkhūrīn (infinitive of verb, خوردن). The third person plural also presents a parallel, which drops the final *d*.

The demonstrative pronouns are او, "that," and و *va*, "this," with regular plurals اوان and وان, which may be compared with other Kurdish dialects using اقه, اوه, او for "that" and یه, ای, وی for "this".

The pronouns که and چه, "who" and "what", also "which", and the interrogative sense of the same words have exactly the same use as in Persian.

There remain the reflexive pronouns in Persian: خودم "myself", خودت "thyself", خودش "himself", خودمان "ourselves", خودتان "yourselves", خودشان "themselves", formed from the word خود *khwud* (silent و), "self."

The Shādī uses as its root the Kurdish form with what is possibly the old Persian pronunciation, i.e. with و pronounced, but the final *d* is lost — خفه *khwa*. It forms the various persons as follows: خومه *khwama*, تخفه *takhwa*, اوخفه *avkhwa*, *khwamā*, خفتان *khwatān*, والخفه *vānkhwā*, the pronominal part thus appearing as a prefix in some and an affix in other words.

These are the usual forms, but there exists another set, also very generally used: خفام *khwām*, خفای *khwāī*, خفا *khwā*, امخفا *amkhwā*, هومخفای *hūnkhwāī*, and خفایان *khwāīān*.

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THE ADJECTIVE

Properly speaking, neither Kurdish nor Persian possesses the adjective, as the noun is equally both substantive and adjective, admitting degrees of comparison. Colloquial Persian has practically ceased the employment of the superlative degree, using to express it a phrase تر . . . ازهمه, "than all . . . er," and Kurdish shows the same peculiarity. Persian forms its comparative in *tar* and Kurdish in *tir*, and the use is the same in both languages.

NUMBERS.

	PERSIAN.		SHĀDĪ.	OTHER DIALECTS.
1	یک	yak	yek	
2	دو	dū	dū	
3	سه	seh	seh	
4	چهار	chahār	chār	chār, chwār
5	پنج	panj	pinj	panj
6	شش	shish	shash	shash
7	هفت	haft	haft	haf
8	هشت	hasht	hasht	hasht
9	نه	nuh	niyya	nuh, na, ni
10	ده	dih, dah	dah	dah
11	یازده	yāzda	dah o yek	yānza
12	دوازده	davāzda	dah o dū	dwānza
13	سیزده	sīzda	dah o seh	sīnza
14	چهارده	chahārdah	dah o chār	chwārda
20	بیست	bīst	bīst	bīs
40	چهل	chihil	chal	chil
50	پنجا	panjā	pinja	panjāh
60	شصت	shast	shaīst	shist, shis
70	هفتاد	haftād	hafta	haftā
80	هشتاد	hashtād	hashta	hashtā
90	نود	navad	nawt	nawad, nawa
100	صد	sad	sat	sad
1000	هزار	hazār	hazār	hazhār

The ordinal numbers are formed as in Persian by the addition of either ـه -um or ان, as—

<div style="text-align: right;">PERSIAN.</div>

First	.	.	پیشی	.	.	اول
Second	.	.	دوّم	.	.	دوّم
Third	.	.	سیان	.	.	سیّم
Fourth	.	.	چاران	.	.	چهارم
Fifth	.	.	پنجان	.	.	پنجم
etc.						

THE VERB

As is the rule in modern Persian and Kurdish, Shādī has lost the bulk of what must originally have been a large number of simple verbs, and supplies the deficiency with compounds. For the rest the Shādī verb does not present so many unusual features as many other dialects, and is very regular in its form.

As a general rule the verb forms its infinitive in final *n*, following the rule of Kurdish, which has either dropped or did not possess the full terminations in *-khtan, -tan, -dan*, etc. Examples—

كوتن *kūtin*, to fall.

هاتن *hātin*, to come.

آوتن *avatan*, to throw.

قاردن *wārdan*, to bring.

كنن *kanin*, to laugh.

راكفن *rrā kafin*, to sleep.

These infinitives are very little used in conversation, as is the case in all dialects, various parts of the verb being employed to express the desired meaning.

In the formation of the tenses a very fair consistency is noticeable, and the usage of all the northern dialects is followed, i.e. instead of the Persian prefix *mi-* to form the present indicative *da-* is used. These northern dialects are those which have not

<div style="text-align: center;">18</div>

come in contact with Lurī and its usages, and have retained what is evidently an ancient form, for it exists here and there even among the mutilated verb forms of the Kermānshāhī and Kurdistānī (Sina). The dialects in which it is preserved intact are, in Persia, Mukrī and its sub-dialects, in Turkey, Hakārī and Shādī.

When the infinitive is not fundamentally simple, as in the case of رّاكفن rrākafin (prefix rrā) and ليخن laikhan (prefix lai-) the suffix -da does not appear.

In the negative da- gives place to nā.

In one or two cases also, apart from that of verbs with prefixes, the particle da- has disappeared and given place to another letter. The first of these verbs is هرّن harrin, "to go," where the present indicative becomes ترم tirrim, where the initial t is apparently the result of d and h (دهرم) becoming fused into one sound. This verb is very irregular and forms its preterite from the Kurdish verb چون chūin, "to go" (see later).

The second verb worthy of remark upon the irregularity of its present indicative is وارن vārin, "to bring," which appears as ترم tirim, "I bring," the meeting of d and v in the regular form having apparently produced the same result as in هرّن. This verb also shows an irregularity in the preterite, which is آنم ānim, "I brought," evidently the relic of a verb resembling the Persian and Kurdish آوردن, where in the survival of corruption the initial alif has been preferred to the second syllable.

The third verb, هاتن hātin, "to come," also appears in the present indicative as تيم tim, apparently a parallel result of the junction of d and h, as in هرّن. This phase of the consonant fusion has its exact parallel in the southern Kurdish dialects, which from the verbs هاتن and (آورن) آوردن form the present indicatives تيارم tīāram and تييم tiaīm (Kermanshāhī).

Compound tenses are rarely used in Kurdish, which is generally satisfied with present indicative, preterite, past perfect, past imperfect, and conditional in nearly all its dialects. Where, as in the case of Kermanshāhī, which is gradually taking a regular prose form, compound tenses are formed upon the Persian model, they are rendered very obscure by the inexactness of the verb "to be", and the corruption which has rendered nearly all its parts so much alike as to make definiteness very difficult of achievement. For instance, in the verb "to be" (Kermanshāhī) the preterite appears as *bīm*, "I was," but in the compound tense of *dāshtan* and other verbs, "I had had," the form is *dāshtüm* in place of *dashta bīm*, and while the conditional of the same auxiliary is *būm*, "if I be," in composition with another verb it becomes *-ütm*, as *kirdütm*, "[if] I should do."

The following list of present indicatives of Shādī verbs shows the formation :—

Present indicative of verb "to eat", خَخُّنُ .

دخَخَّم	*dakhwam*, I eat.
دخَخَّی	*dakhwī*, thou eatest.
دخَه or دخَخَّه	*dakha*, he eats.
دخَخُّن	*dakhwin*, we eat.
دخَخِّن	*dakhwin*, you eat.
دخَخُّن	*dakhwan*, they eat.

The following are the first persons singular, present indicative, of the infinitives quoted :—

INFINITIVE.		PRESENT INDICATIVE.
فاخَخُّن	*fakhwan*, to drink	دِفَاخَخَّم
لیخَن	*laikhan*, to strike	لیخِم
نویسان	*navīsān*, to write	رَنویسَم
کنِن	*kanin*, to laugh	دکِنم

INFINITIVE.	PRESENT INDICATIVE.
رّاكتن *rrākatin*, to lie down	رّاكتم
دان *dān*, to give	دِدِم
گوتن *gūtin*, to speak	دِبِم
چی كرن *chī kirrin*, to cut	چی دكم
كَفتن *kaftin*, to fall	دكَم
دین *dīn*, to see, find	ددينم and ددیم
واندا كرن *vāndā kirrin*, to be concealed	واندا كم
بیر كرن *bīr kirrin*, to forget	بیر دكم
فكریان *fikirīān*, to look at	دفكرم
رأُفن *raawin*, to run	دراأفم
پینگان *paīnigān*, to be able	بینگام
بون *būn*, to become	دبوم
خازن *khāzin*, to wish	دیخازم
پرسن *pirsin*, to ask	دپرسم
گیشتن *gaishtin*, to arrive	دكیشم
قای كرن *qāī kirrin*, to build	قای دكم

etc., etc.

The preterite shows its affinity with Persian and other Kurdish dialects by the absence of verbal prefix, but it places the pronominal particle before instead of after the root in some cases, and permits apparently the observance of either position of pronominal particle. Example : دان *dān,* to give.

دام	*dām*	مدا	*madā*, I gave.
دای	*dāī*	تدا	*tadā*, thou gavest.
دا	*dā*	أودا	*avdā*, he gave.
دان	*dān*	امدا	*amdā*, we gave.
دان	*dān*	هوندا	*hūndā*, you gave.
دان	*dān*	واندا	*vāndā*, they gave.

There appears to be no rule as to the use of the two forms, euphony apparently deciding the question.

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The past perfect (Persian کرده ام *kardar am*, "I have done") is formed as in all Kurdish dialects, i.e. the particle د (*h*) appears after the pronominal affix instead of being attached to the verb root. Thus, کردن "to do, make".

Past perfect, "I have done," کردمه *kirdima.*

(etc.)   کردته *kirdita.*

کردیه *kirdīa.*

کردنه *kirdina.*

کردنه *kirdina.*

کردنه *kirdina.*

This rule is regular for all verbs.

The past imperfect (Persian میکردم *mīkardam*, "I used to do") shows an inversion of the form appearing in the dialects of Mukrī, Sulaimānia, Jāfī, which introduce د before the initial pronominal prefix, as دمکرد *damakird*, "I used to do."

The Shādī, however, produces the form مِدِکر *midikir*, تدکر *tidikir*, اودکر *avdikir*, امدکر *amdikir*, هوندکر *hūndikir*, واندکر *vāndikir.*

The form appearing in Sina and Kermānshāhī also is کریام *kiriām*, کریای *kīriāī*, کریا *kirāā*, کریائن *kīrīaīn*, کریاین *kirīaīn*, کریان *kirīān.*

The conditional follows in its form the Persian, in taking as a prefix to the root *b*, and as an affix the pronominal particle.

Example, from infinitive فکریان "to look at".

That I look at   که بفکرم   ki bifkirim.

(etc.)   که بفکری   ki bifkirī.

که بفکره   ki bifkira.

که بفکرن   ki bifkirin.

که بفکرن   ki bifkirin.

که بفکرن   ki bifkiran.

AUXILIARIES.

These are, as in Persian, "to be" and "to become," but as in Kurdish generally they are very incomplete. The parts in general use are quoted below.

To be, بین *bīan*.

PRESENT INDICATIVE.			PRETERITE.		
I am	ام	-am.	I was	بیم	bīm.
(etc.)	ى	-ī.	(etc.)	بى	bī.
	ه	-a.		بى	bī.
	اِن	-in.		بین	bīn.
	اِن	-in.		بین	bīn.
	اَن	-an.		بین	bīan.

PAST PERFECT.			CONDITIONAL.		
I have been	بیمه	bīma.	That I be	بوم	būm.
(etc.)	بیته	bīta.	(etc.)	بوى	būī.
	بیه	bīa.		بو	bū.
	بینه	bīna.		بون	būn.
	بینه	bīna.		بون	būn.
	بینه	bīna.		بن	bin.

Imperative, به *ba!*[1] 'be!'

The verb "to become" is even more imperfect, the infinitive is بون, and the parts are formed regularly.

PRESENT INDICATIVE.			PRETERITE.		
I become	دبوم	dabūm.	I became	بوم	būm.
(etc.)	دبوى	dabūī.	(etc.)	بى	bī.
	دبو	dabū		بى	bī.
	دبون	dabūn.		بین	bīn.
	دبون	dabūn.		بین	bīn.
	دبون	dabūn.		بین	bīn.

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PAST PERFECT.

I have become, بومه buma.

(etc.)   بونه buna.

بوه bua.

بونه buna.

بونه buna.

بونه buna.

These verbs show almost exact parallels with other Kurdish dialects whose auxiliaries are equally defective.

1.   Among all Kurdish dialects Shādī is the only one which employs separate verbs for " to eat " and " to drink ".   Persian has lost the use of the old verb آشامیدن āshāmīdan, " to drink," and Kurdish, like it, uses the verb خُوَاردن (P. خُوَردن) to express both actions.   Shādī, however, possesses the verb فخَۆن fakhwan, " to drink," which is obviously constructed from خۆن khwan, " to eat," support of this assumption appearing in the fact of the imperative being, not بغخۆه bifkhwa, but فخۆه fakhwa, following the rule for verbs formed with prefixes, as لبخه laikha! from لبخن laikhan, and کف رّا rrā kaf! from رّاکفن.

2.   The verb قای کرن qāī kirrin, " to construct " (P. قایم کردن), separates the two parts to admit the object, as قای دخانی دکم qāī dakhānī dakam, " I build a house," the object taking a prefixial d.

3.   The dialect is wanting in some verbs common in Persian and southern Kurdish, notably داشتن dāshtan, " to possess," which is expressed by a phrase such as " there is to me " = " I have ". Other common verbs missing are (1) پیدا کردن paidā kardan, " to find," to express which the verb دین dīn, " to see," is used, as in the Mukrī of Persian Kurdistan.   (2) یاد گرفتن yād giriftan, " to learn."   For this is substituted the purely Persian version of the same thing, دست گرفتن dast giriftan, which has in colloquial

Persian the meaning of "commencing". The Shādī is دست گرتن *dast girtin*, "to learn." (3) ايستادن, "to stand." This dialect has lost this verb and substituted for it one constructed from the Arabic root سَكَنَ *sakana*, namely سكّنين *sikkinin*, "to stand."

4. When there is an object to the verb the prefix *da-* may appear in both present indicative and preterite, sometimes separated from the verb, and sometimes repeated, forming an objective inflexion to the noun.

دا چه دوى   *dā chi davī?* what sayest thou?

دا چه وا   *dā chi wā?* what did he say?

5. The verb "to say" appears to be formed from two roots, and to possess two sets of parts formed from these, but various parts are interchangeable and do not always occur in conjunction with the other parts formed from the root.

The two roots are گو and و, from which appear the infinitives گوتن and وتن *watin*, respectively equivalents of modern Persian and Kurdish.

The parts in use with these infinitives are as follows :—

	With گوتن		*With* وتن
Imp.	بگو *bagū.*	ببه *biba* = *biwa* or *biva.*
Pres. Ind.	دوم *divim* (from وتن).	دوم *divim* or دبم *dibim.*
Preterite	مگو and كوتم	واتم *vatim.*

There appears to be very little preference in the use of these two verbs, which are repeatedly heard in conversation impartially employed by the same person.

The following is a list of some of the simple and compound verbs :—

بين *bīan*, to be. All Kurdish dialects have the same or very slight variants.

بون *būn*, to become. Ibid.

كوتن *kurtin*, to fall.   Kurdish *kaftin*, *kaotin*, etc.

هاتن *hātin*, to come.   A purely Kurdish verb appearing in all dialects not possessing a Luri element.

آفتن *āwutin*, to throw.   Persian انداختن.

وارن *vārin*, to bring.   Persian and Kurdish آوردن and هاوردن.

وگرن *vagirrin*, to turn back.   Kurdish هرگردبان ,هرگردبان, etc.; Persian برگردیدن.

چى كرن *chī kirin*, to tie.   There is no equivalent in other dialects.

كوتن *gūtin*, to speak.   Persian گفتن; Mukrī كوتن.

خشن *khwan*, to eat.   Persian خوردن; Kurdish خواردن.

فخشن *fakhwan*, to drink.

گرتن *girtin*, to try, take.   Persian گرفتن, "to take;" North Kurdish گرتن, "to try."

كنن *kanin*, to laugh.   Persian خندیدن; Kurdish خنن and كنن.

رّا كفن *rrā kafin*, to sleep.   Kurdish خفتن; Old Persian خفتن.

دان *dan*, to give.   Kurdish دان; Persian دادن.

برگرتن *bar girtin*, to raise.   Persian برگرفتن; Kurdish هرگردن.

فكرن *fakirin*, to look at.   Kurdish نبرن; Persian root نگر, نگاه.

گیشتن *gaishtin*, to arrive.   Kurdish the same.

ریژن *raishin*, to pour.   Persian root ریز; Kurdish رشنان, رشان, ریژان, ریژنان, etc., etc.

آزن *āshin*, to sow.   Persian پاشیدن; Kurdish اشنان, etc.

كیشنن *kishnin*, to pull, draw.   Persian كشیدن; Kurdish كیشن, etc.

زآون *rraavin*, to run.   Old Persian رهانید; Kurdish راخدن, etc.

فرتن *firaitin*, to sell.   Kurdish the same; Persian فروختن.

خیونن *khŭnin*, to read, sing. Kurdish خوانن خیونن ; Persian خواندن.

مشان *mashān*, to send.

مرن *mirrin*, to die. Kurdish مرن ; Persian مردن.

پرسن *pirsin*, to ask. Kurdish پرسین, پرسین ; Persian پرسیدن.

لرزن *lirzin*, to tremble. Kurdish لرزان, لرزین ; Persian لرزیدن.

ماین *māin*, to remain. Kurdish منن ; Persian ماندن.

بهیستن *bhīstin*, to tear. Hakārī only, the same.

دین *dīn*, to see, find. North Kurdish دین, "to find."

برّن *birrin*, to cut. Kurdish برین ; Persian بریدن.

ڤکرن *wakirin*, to open. Kurdish کرن ناوا, واکردن ; Persian بازکردن.

سای کرن *sāi kirrin*, to count. Persian حساب کردن.

بان کرن *bān kirrin*, to call. Persian بانک کردن, بانک زدن.

رونشتن *rūnishtin*, to sit. Old Persian نمشتن ; Kurdish نشتن.

کالین *kaalīn*, to cook. Kurdish کلیان.

شاڤتیان *shawtīān*, to burn. Kurdish سوزنان, سوچیان, etc.

درن *durun*, to sew. Kurdish درزین, دوریان, etc. ; Old Persian root درز.

ترسن *tirsin*, to fear. Kurdish ترسین ; Persian ترسیدن.

پیژن *paizhn*, to cook. Persian root پز ; Kurdish root پژ.

پاهتن *pāhtin*, to cook. Apparently formed from the Persian root پخت.

هشتن *hishtin*, to place. Persian هشتن ; North Kurdish هشتن.

شڤتن *shshtu*, to wash. Persian شستن ; Kurdish شتن, شوریان, etc.

قت گرتن *qat girtin*, to bite. Kurdish قپ گرتن.

دزین *dizīn*, to steal. Kurdish دزین ; Persian دزدیدن.

هلبرین *halbarīn*, to raise. Persian برراشتن.

فرین *farīn*, to fly. Persian پریدن ; Kurdish پرین, etc., etc.

SPECIMENS OF PROSE

<div dir="rtl">

1. از دِیڤ چووم بازاری وچَندُ مِی گِرُتم خَازَم بِمّ درچوون هَوا

</div>

پِتِّر سارِبو چاره ناو شار،مام . The syntax is exactly as in Persian,

<div dir="rtl">

مـن دیروز رفتم بـازار وچند

</div>

and word for word is in that language

<div dir="rtl">

گسفند گرفتم خواستم ببرم بیرون چون هوا خیلی سرد بود چاره

نبود شهر ماندم .

</div>

2. In this specimen the English and Persian appear beneath each word, the English being thus read from right to left.

<div dir="rtl">

Sh.	تَیم	شنُدا	روز	چند	دا	فُرِصَن	خُفَده	اگر
P.	میایم	بعد	روز	چند	داد	فرصت	خدا	اگر
E.	I shall come	hence	days	some	gave	chance	God	If

</div>

<div dir="rtl">

Sh.	وان	تِرم	دقاره	زُوی شِنداتر	تَدَبِیوًنَم	و
P.	بوان	میروم	دوباره	از آن دیرتر	به دیدنِ شما
E.	to Vān	I shall go	again	from them afterwards	see you	to

</div>

3.

<div dir="rtl">

Sh.	دبی	رند	هَوا	چون	شِندا	مانک	دو
P.	میشود	خوب	هَوا	چون	دیگر	ماه	دو
E.	becomes	good	the weather	that	hence	months	Two

</div>

<div dir="rtl">

Sh.	چون	چیان	هرم	هِی	گَئینَم
P.	چون	کوه	بروم	است	گانم
E.	so that (when)	[to the] mountains	that I go	is	my idea

</div>

<div dir="rtl">

Sh.	دست نِگِرِم	خُوَم	ایشهُ	وگرم
P.	دست میگیرم	خودم	کار	برگردم
E.	I shall undertake	of myself	work	I return

</div>

The following is the free translation of one of the tales from Sa'adi's *Gulistan* (that of the King and the sea-sick slave) by a Shādī Kurd into his own tongue:—

<div dir="rtl">

(1) پادشا بَه غلامِ خُفُادا وگَامیه رونشتنه غلامِ وی دِنِز نَدی بُوو

ندی بُوگای چُرِتبِردِ گِری و زاری

</div>

(2) کِری وِلُرزِی جانِ وی گِرُتُ هَـرجِهِ کِرِن راحَـت نَبُو پادشا عَاجِزبُو و چاره ندی حکیم لِگَأمیه

(3) بی گُو فرمان دَکِی آز اَوْرَا گَرَوا دَکَم پادشا گُو مرحمـت دَبُو حکیم فرمان کِرغلام بأونِ ودِتِری چنه جاران

(4) غُرغُر کِرِ موی سَرِی گِرتی و آلیه گَأمیه کِشُنَان غَـلام وهردِ و دست پِشِت گِأمیه

(5) گِرت چون هات وزور آلیۀ گَأمیه رِونشت و قرارگِرت پادشا خُواش هات ژِرابِشی حکیم وگُوچه حکمت هیَّ

(6) گُوپیشی ناچیانه وترس خَندقی وقدرا گَأمیه نزانی هرکس گِلی دکَت لَه رِندی خوا حَقِ أو که خرابی بوینِت که

(7) بزانه چِیه

In line 1 the inflexion اد appears after the word خٹا, "himself," a parallel to Persian usage.

کَأمیه = "a ship". This word is apparently borrowed from the Chaldean *ġaamī* = "a ship".

وی = "of him". Cf. the Persian but not Kurdish use of the same word.

دِتَری = "the sea".

چِرتَری = "shaking" (used here in the place of the phrase محنت کشتی نِسیـاز مودﻩ in the original).

کِری وِزاری = "weeping and moaning". Mod. Persian کریه وِزاری.

Line 2:

لِرزی جان وی گِرت = "trembling seized upon his body".

لگَأمیه = "in the ship". لِ (*li*) is a very much used Kurdish preposition meaning "in", "from", "of", and "to".

Line 3 : كُو = "he said".

فرمان دَگِی = "thou commandest", in the sense "if thou command".

ازاورا كورا دكم = "I him silent will make".

مرحمت دبو = "it becomes kindness".

بأون = "that they throw".

جاران = "times". The word *jār* is common to the whole Kurdish language.

Line 4 : غُرغُر = "gurgling".

آلِه = "on", "to", from the Arabic علىٰ.

Line 5 : ژور = "above". This word is common to the northern dialects.

ايشى = "work". This word replaces the Persian كار in nearly all dialects.

هَىَّ = "is".

Line 6 : پيشى = "first".

ناچِيانه وترس خَندقى = "he had never gone to the fear of the trench"; i.e. "he had never been in danger of drowning".

گِلّی دكت = "makes complaint"; Persian گِلَـه.

له رندی خفا = "of his own good".

حق اوكه خرابی بوينت = "his right that he shall see bad".

كه بزانه چيه = "that he know what it is" (i.e. good).

The tale in the original Persian is as follows :—

پادشاهی با غلام عجمی نشسته بود غلام هرگز دریا ندیده بود و محنت کشتی نیازموده گریه وزاری آغاز کردد ولرزه برانه امش افتاد چنانکه ملاطفت کردند آرام نگرفت ملک را عیش از او منغض شد و چاره ندانستند حکیمی درآن کشتی بود گفت اگر فرمالی من اورا خاموش کنم پادشاه کفیت غایت لطف باشد حکیم فرمود تا

غلام را بدریا انه اختند باری چند غوطه خورد پس مـویش بکرفتند
بسوی کشتی آوردنه غلام بهسر دودست دردنبال کشتی آومحیت
چون برآمد وکفت وراین چه حکمت بود کفت اول بمحنت غرق
شدن نچشیده بود قدر سلامت کشتی را نمیدا نست همچنین قدر
عافیت کسی داند که بمصیبت کرفتار آید

The following is a literal translation by a Shādī Kurd into his
dialect :—

پادشا بَه غلام عجمی نمد لناف گأمیه رونشته بون غلام هیچ
وخمت دِنزا ندی بو وِترس گأمیه ندی بو گری و زاری آواز کریه
ولرزه ولشه کفتیه هرچه زامَت کِششان آرام نگرت خُوُاشی پادشا
ژوی بری وچاره ترانن حکمی و اوگأمیه بی گواگر فرمان دَگی ازاورا
کروا گم پادشا واغایت دوستی بو حکیم فرمان کرغلاما ورنِز بأون
جند جاران غُرغُر کرزباش موسری گرتن ولای گأمیه آنن غلام وهردو
دست پشِت گأمیه أویژ چون هرهات و کُنجی رونشت وقرار کرت
پادشا تدبیر حکیم بَسَنی هات وگو ووَ چه حکمت بی گوپیشی
ترس خفه بین ندی بو فدر سلامت گأمیه نزانی هرچنین قدر
عافیت میری بزانت که ومصیبت گِرتیت

As this is exactly parallel with the Persian it may be compared
word for word.

NOTES ON A KURDISH DIALECT, SULAIMANIA
(SOUTHERN TURKISH KURDISTAN)

By E. B. SOANE

THE short sketch of the Sulaimania dialect of Kurdish here presented is part of the result of a study during residence of several months in and about that town.

The dialect is closely allied to, and its grammatical forms identical with, that of the Mukrī, a widespread tongue probably meriting the title of the main Kurdish language. The dialect used in Sulaimania is spoken with slight variations by the Kurds of Shūān, Qaradāgh Bāna, Sardasht, the Qarachūlān district, and Shahr-i-Zūr (Gul'anbar or Khulmar), whose lands lie around the Sulaimania plain. The language of the bazar is somewhat more developed than that of the district, but as it is only by the addition of technical words imported from the Persian, Turkish, and Arabic, which stand as foreign words, the Kurdish is not affected, nor do words of the native tongue appear to have dropped out to give place to importations. Certain of the Turkish words, which are the same as those adopted by most of the other Kurdish dialects, may be considered almost as a part of the tongue of the district, and have entered from the time of the settlement of Turks in the districts of Kirkuk and Altun Keupru on the plains to the west of this part of the Kurdish mountain system.

Sulaimania is the most southerly point at which the northern and middle — or true type — of Kurdish is spoken. Farther south and east, over the Persian frontier, the correct Kurdish form becomes replaced by

the old Persian and semi-Lurish dialects of Aorāmān, Gūrān, Kalhur, and Zangana, which are separated from the Sulaimania and allied Jāf dialects by the River Sīrwān and the considerable mountain systems of Aorāmān and Jūānrū.

Sulaimania, as a centre of the present district, has only existed some 230 years (it was founded by Sulīmān Bābān in A.D. 1677) since its rebuilding upon an ancient site by the founder, who was of the Pishdir district of the Bāban tribe (still found near Erbil), which itself was allied to the Hakkārī race, once the most powerful and authoritative of all Kurdish races, and still a famous tribe and country. By this means the secondary tongue of the Mukrī (above referred to) was extended as far south as Shahr-i-Zūr, a little district previously inhabited by peasants speaking the Aorāmān (or sedentary Gūrān) dialect, that also spoken by the old Ardalān dynasty of Sina in Persian Kurdistan.

The Mukrī language above indicated is spoken in the districts around Sauj Bulāq, and to the east as far as the Turk tribes, north-west to the borders of the Hakkārī Kurds, whose tongue is similar, north to Lake Urumia, and south to Ardalān, the old dialect of which has been driven out by Kurdish, to linger still in Pāva, Palangān, Rīzho, and Aorāmān.

Generally speaking, it is the Sunni tribes of Kurds who use the true Kurdish language, and the Shī'ah tribes whose dialects are those with an admixture of Lur forms in verb, noun, and grammar.

It will therefore be readily understood that the Sulaimanian will comprehend with little difficulty a Kurd of Bitlis or Erzerum or Bayazid, while he is put to some pains to understand the language of the Aorāmānī or Gūrān, who live but a few days' journey away.

The corruptions due to mispronunciation are numerous in Sulaimania, but have been quoted in the following

notes in some instances, as they are not without value in affording comparisons with words in Persian, which have developed along the lines of change usual in that language. Some of the bad pronunciation of the townspeople is due, they themselves assert, to the large number of Jews and Chaldeans who were converted to Islam and became Kurds in dress and language after the change, influencing to a small extent the general pronunciation of the place and introducing Arabic and Syriac words.

The local dialect has become fixed, to a certain degree, by the large amount of poetry written by the extraordinarily large number of Kurdish poets who have flourished there. A considerable literature exists, but there is no prose amongst it, and as is usually the case in Kurdistan a large number of poems have been written in Persian and some in the Horām or Aorāmī dialect, formerly the Court language of the old Valis of Ardalān, to which reference has already been made.

The Sulaimanian is often termed Kurmānjī, like that of the Hakkārī and Northern Kurds, and can be counted, as has been indicated, to be a part of the general " Kurmanj " [1] language.

In passing it may be remarked that the dialect quoted by de Morgan in his *Etudes Linguistiques*, tome v, as that of Sulaimania is not that of the immediate district, but of the villages beyond Qara Dāgh, which partakes of the idiom of the Jāf tribe. The Jāfi described in the book is not that of the Jāf tribe at all, but merely that of one of the alienated subsections speaking degraded Kermanshāhī. The true Jāfi is very different from that quoted by him, and is nearer to Sulaimanian.

The pronunciation of the Sulaimanian is remarkably ill-sounding. As in most dialects many fundamental

[1] There is a popular interpretation of this word among the Kurds themselves, who say that it is " Kurdmanj ", meaning the " people of Kurds ". It is still applied to all peoples of undoubted Kurdish origin.

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consonants have entirely disappeared, medial d suffering most, giving such examples as

māin,	for *mādyān,*	a mare.
ayam	,, *aidam*	I give.
laiya	,, *laida*	strike !
kām	,, *kudām*	which.
jū	,, *jūd*	a Jew.
baiākh	,, *baidāq*	a standard.

d occasionally changes to l, as in

kilīlaka, for *kilīdaka,* a key

or even to *ñg* (pronounced like -*ng* in English wrong),

tuñg.	for *tund,*	speedy
ziñga	,, *zinda*	alive
paiwañg	,, *paiband*	a shackle

unless the *ñg* be simply the result of losing the final d and making the n nasal.

b has, as in so many Kurdish and Persian dialects, undergone the usual change to w, as in

duwāl,	for *dumbāl,*	a boil.
qurwākh	,, *qurbāq*	a frog.
arawa	,, *arab*	an Arab.

In *wajr* (Persian *barf, bafr*) the w is not a change, but merely a preservation of v in Zend *vafra*; *gh.* which exists in Persian words, often disappears, as in

dū, for *dūgh.*
rūn ,, *rūghan.*
dru ,, *durūgh,* etc.

st often softens to z, as in

daz, for *dast.*
rāz ,, *rāst.*

The initial h often appears where Persian does not possess it, but it would seem that the Kurdish h is not necessarily redundant, but a preservation of the initial h in the Zend, to which Kurdish lies much closer than does

Persian. On the other hand, there is a great tendency to add an *h*, as will be seen in the following words :—

hanjuman, against Persian *anjuman* ; Zend *hanjuman*.
hagar   ,,   ,,   *agar*..
hañgwin   ,.   ,,   *angabīn*, cf English *h* in " honey ",
                              the same word.
hātin   ,,   ,,   *āmadan*.[1]
haor   ,,   ,,   *abr*.
hushtr   ,,   ,,   *ushtur*.
hailāna   ,,   ,,   *lāna*.

In some dialects, notably that of Sina, there is a tendency to add *h* wherever possible, such recently imported words as *avval* appearing as *hawal*.

s has been preserved where Persian has changed to *h*, as in

māsī, against Persian *māhī* ; Zend *masya*.
āsen   ,,   ,,   *āhan* ; Sanskrit *ayas*.

As in many other dialects, words presenting *kh* in Persian occur with *h* or *k*, as

kar, against Persian *khar*.
hishk   ,,   ,,   *khushk*.
hawir   ,,   Arabic *khamīr*.

g changes often to *ī*, as

tayar, for *tegarg*.
maish ,,   *migas*.

There are two vowel sounds which are very difficult to indicate adequately on paper ; these are the two forms of ., met with in such words as—

(1) كولّه, where   is represented by a *ū* so narrow as to be almost *ī*, and followed immediately by an almost imperceptible sound of *e* as in *bet*. This diphthong will be represented here by *ü*.

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[1] The common rule of consonant change covers this apparent incongruity. *Amadan* becomes *āwadan* (cf. Bakhtiari, Mamaseni *owaidan*), the *d* hardens. The initial *h* needs no further explanation.

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(2) دوستگل, where the *zamma* or *vav* is represente l by the same narrow *u*, very short, followed by *o* short, the two forming a diphthong difficult to pronounce. This sound will be represented here by *ụ*.

Apart from these there is the *ü* sound, as of the similarly marked letter in German, and the *w* value of و, which, following Kurdish use I have written ؤ where its value is *w*.

The long *ī* sound, or ى, is, in nearly all cases where the same peculiarity exists in obsolete Persian, pronounced *ai*, as

سيف *saif*, an apple,

شير *shair*, a lion,

where شير, meaning "milk", is pronounced *shīr*.

The Mukrī, Sulaimania, and allied dialects are notable for the liquid pronunciation of the letter *l*, exactly as in Russian, which will be indicated here by *ļ*.

The marked *ñg*, or nasal, has been noted above.

The Substantive

It is probable that the Sulaimania dialect once possessed all the Kurdish forms of inflexion of the noun, some of which appear in the Mukrī, and nearly all in the Hakkārī and Northern Kurmānj.[1] At present, as in Persian, recourse is had to prepositions to form most of the cases.

The plural is formed, as throughout all pure Kurdish, by the addition of *-ān*,[2] but the termination (originally a diminutive) *-ak* is almost invariably prefixed to the syllable, so that words which in some cases hardly admit of a diminutive sense, adopt them in the colloquial (but not in the written) language, which presents often enough

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[1] See my " Notes on a Kurdish Dialect, the Shādī Branch of Kermānjī ": JRAS., October, 1909, pp. 898-9.

[2] The final *-al* occurring in Kermanshāhī, Kalhur, and the Persian-adopted *Jāf* is a Lurish ending.

the pure -*ān*. So, in poetry, the plural *pandān*, colloquial *panakān* = "thoughts", "ideas".

On the other hand, a word ending in a vowel takes -*ak*- or -*k*- as a support for the vowels, as in the plural *gaurākān* from *gaurā*, where *gaurāān* would be feeble.

There is no use of the singular form with a plural meaning as is so general in Persian; the plural sense must be expressed by the plural form.

There exists also in Kurdish a definite singular form, which is seen in Persian in the final form -*ī*—

قاطری خریدم   *qātirī kharīdam*, I bought one mule.

آدمی آمد   *ādamī āmad*, one man came.

The Kurdish has the particle -*ek* which it uses in precisely the same manner—

استرکم کڕی   *aistr-ek-m kirrī*, I bought one mule.

پیاوک هات   *pīāwek hāt*. one man came.

not to be confused with—

استرکه ام کڕی   *aistraka-am kirrī*, I bought the mule (dim.).

پیاوکه هات   *pīāwaka hāt*, the man (dim.) came.

Genitive. This case is formed with the use of *ī* between the thing possessed and the possessor, as

منالی کچم   *mināl-ī-kichm*, my daughter's child.

روژی هۆوین   *rujī hāwīn*, a summer's day.

In Sulaimania the particle -*ī*- is sometimes so lengthened as to form the principal sound in the phrase *objective*. There is no case ending or indication of the objective sense.

Prepositional Cases

There still remains in the Sulaimanian dialect the form -*dā*, which is a regular rule in Mukrī and Northern dialects, occurring in a noun following a preposition. In Sulaimania

it is occasionally heard in the following senses, in the dative and ablative cases :—

هاتم لددا *hātm la deh dā* = I came from the village.

رّا كردۆد بو شاردا *rrā kurdawa bō shār-dā* = He has fled to town.

It will be noticed that the word *bo* = "for" is used in place of *ba* = "to", and not infrequently the word *la* = "from" is used in the same sense exactly, a habit still observed by the Kurd when he speaks Persian, it being quite common to hear a Mukrī, Jāf, or Sulaimanian say ١ز كجا ميروی, *Az kujā mīravī?* "*To* where are you going?" translating from his own language *lakū dachī.*

Sulaimania possesses a curious diminutive form in *ūla*, which is rarely encountered in vulgar Persian of Shiraz (in one or two words, as *kūchulū* for *kūcheka*), and in Sina of Persian Kurdistan, as in

> *pchukūla* = a small, little one (tiny).
> *maishūla* = a little fly, from *maish*, a fly.
> *mairūla* = a little ant, from *mūra.*
> *kūlaka* = *kū + ūla + aka*. double diminutive.
> *jūlāka* = *jū + ūla + aka*, double diminutive.

This is very common in Sulaimania.

Below is a comparative list of some of the commoner nouns in use :—[1]

SULAIMANIA.		REMARKS.	MEANING.
هور	*haor*	Vulgar Persian *aor*, old form *arra*	clouds
با	*bā*	Deletion of final *d*	wind
وَفر	*wafr*	Zend *rafra*	snow
مانگشو	*māñgisho*		moonlight
باران	*bārān*	As in Persian	rain
تیر	*tair*	Loss of medial and final *g*	hail

[1] "Northern" and "Middle" Kurdish are used for Hakkārī. Kermanji (North), and Mukrī, Bilbāsī, Rawandūzī, and Pishdir (Middle).

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SULAIMANIA.		REMARKS.	MEANING.
ساهل	sāhul	As in Mukrī	ice
آگر	āgir	As in all Kurdish	fire
آگردان	āgirdān	As in all Kurdish of the north	a stove
پلیته	plita	Inversion of *l* and *t*, cf. Persian *fitīla*; obsolete Persian, however, gives *pilīta*; all apparently from Arabic فتیل	a wick
آیم	āīm	Deletion of *d* after آ	mankind
منال	mināl	As in Southern Kurdish, *d* has disappeared from *mindāl*	a child
کڕ	kurr	As in all Kurdish and in South Persian	a boy
کچ	kich	North and Middle Kurdish. (?) from Turkish قِز	a girl
پیاو	pīāw	As in all Kurdish and in Lurish	a man
ژن	zhin		a woman
مرد	mird	"The man," Sulaimania and Mukrī use	a husband
برا	brā	The final syllable -*dar* does not appear in any of the Kurdish tongues in this or other words like *mādar, khwāhar, shuhar, dukhtar*, etc.	a brother
خۆشک	khwaishk	The root *khwā* as in Persian *khwāhar* minus -*ar* and with diminutive	a sister
باوک	bāuk	As in all Kurdish	a father
دایک	dāīk	The Southern Kurdish gives دالک	

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SULAIMANIA.		REMARKS.	MEANING.
زاوا	zāwā	Change of m to w and disappearance of final d	a bridegroom
ناو	nāw	Change of m to w from نام	a name
هتاو	hatāw	Corruption of *aftab* with initial h. Southern Kurdish shows only the word *khwar*	the sun
مانگ	māng	As in all old dialects of Persian and in all Kurdish	the moon, a month
استاره	astāra	Sometimes given an initial h	a star
بیانی	baiānī	Also in Caspian coast dialects	to-morrow morning, the morning
سبهینی	subhainī	Mukrī also. From Arabic ینی صبح +	the morning
نیمرو	nīmarū	Mukrī also	noon
پاش نیمرو	pash-i-nimrū		early afternoon
ایواره	iwāra	All Kurdish and obsolete Persian	late afternoon
روج	ruj	Zend *raocho*, Persian *rūz*. Persian dialect *rūzh*	the day
شو	shaw		night
دوینه	dwaīna	Root دی = yester + ينه	yesterday
پیری	pairī	Zend *para*	the day before yesterday
پار	pār	Also obsolete Persian; modern Persian پارسال	last year
چور	chūr	Also Hakkārī	the face
چو	chaw	All Kurdish	the eyes
ناوچو	nāūchaw	,,	the forehead
دان	dān	Northern Kurdish also	the teeth

SULAIMANIA.		REMARKS.	MEANING.
دم	*dam*	Northern Kurdish and كَف	the mouth
ليؤ	*līw*	The distinction between the two lips appears only in local Sulaimania dialect	the upper lip
ليچ	*līch*		the lower lip
نى نوك	*nīnūk*	Persian ناخن , Sanskrit *nakha*	the nails
برو	*brū*	Sanskrit *bhru*, other Kurdish برى	the eyebrow
برژان	*brzhān*		the lashes
پرچ	*prch*	General Kurdish use; cf. obsolete Persian پرچين, "crooked"	a rainbow, curls
آگريجه	*āgirīja*	North and Middle Kurdish	the side locks of a woman
قش	*qish*	Also used by Turkomans of the district	tangled hair
سمير	*smīr*	Other dialects, *smīl, swīl*, etc.	the moustache
سنك	*sink*	Also Northern Kurdish	the breast
مل	*mil*	Middle and Southern Kurdish. Northern has *ustū*, which is also sometimes used	the neck
اموست	*amūst*	Southern dialects use *kilk*, a word signifying "an appendage"	a finger
ژنى	*zhnī*	Variation of forms of the same word in all Persian and Kurdish dialects	the knee
سقان	*sqān*	Also *isq* ; Zend *asta*	a bone
سردل	*sardl*		the heart
زك	*zik*	As in all Kurdish and Northern Lurish. Persian ذكم	the belly
لش	*lash*	Persian uses لاش for "a body" or "corpse"	a body, living or dead

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SULAIMANIA.		REMARKS.	MEANING.
دار	dār	Obsolete Persian, also Sanskrit *dāru*, Zend *dāru*	a tree
تری	*tirī*	As in all pure Kurdish	grapes
گلا	*gḷā*	As in all pure Kurdish, except when *g* is hardened to *ch*	a leaf
تروزی	*trūzī*	Middle Kurdish	a kind of cucumber, *Cassia fistularis*
نیسک	*nīsk*	Middle Kurdish	lentils
آلت	*alat*	All Kurdish, except Northern	pepper
کالک	*kalak*	All Kurdish. Persian گرمک	a small melon
شوتی	*shūtī*	All Northern Kurdish. Southern = شامی	a water-melon
هرمی	*harmī*	Obsolete Persian امرود, اروود	a pear
برسیله	*barsiaīlɑ*	Sulaimania only	unripe grapes
لاسک	*lāsik̤*	Middle Kurdish	a carrot
دنک	*dang*	All Kurdish	a noise
آسن	*āsen*	Zend *ayaṅh*, Sanskrit *ayas*	iron
زر	*zir*	Obsolete Persian زَر	gold
زیۋ	*zīw*	Obsolete Persian سیم	silver
پاخر	*pākhir*	Northern and Middle Kurdish use also	copper
مز	*miz*	Sulaimania and South Kurdish use	copper
خوی	*khūī*	North and Middle Kurdish. Southern = خوْا	salt
برخ	*birkh*	Pehlevi *barak*, Persian *barra*	a lamb
بزنک	*bizink*	Other Kurdish, *bizin*, *bizinka*	a goat
اسک	*ask*	Preservation of *s* in Sanskrit	a gazelle

SULAIMANIA.		REMARKS.	MEANING.
بیقش	*baiqush*	Turkish *buyaqush*	an owl
کلشیر	*kalashır*	All Kurdish, "the lion-headed"	a cock
روّی	*rewī*	,, ,,	a fox
هنک	*hañg*	Persian has not preserved the *h*, presenting the obsolete انک	a bee
ردوّاله	*zardwāla*	"The yellow one"	a hornet
مرملکه	*marmilka*	Approximately the same in all Kurdish	a lizard
دوپشک	*dūpishk*	"Two claws"	a scorpion
وّرن	*waran*	All Kurdish	a ram
پز	*paz*	All Kurdish (Middle), Zend *pasa*	a sheep
بسنکه.	*psinka*	.Northern Kurdish	a cat
کتکه	*katka*	Sulaimania only	a cat
ملوشک	*malushk*	Similar in all Kurdish	a sparrow
مڕ	*marr*	Middle Kurdish	a ewe
کوّراشک	*kawrāshk*	Middle Kurdish. Southern Kurdish *kāwir*	a sheep
ماین	*māīn*	As in all Kurdish, loss of medial *d*	a mare
ماسی	*māsī*	Preservation of Zend and Sanskrit *s*	a fish
مرشک	*mirishk*	One of many Kurdish variations of Zend root word *maregha*	a fowl
مّیش	*maish*	Loss of medial *g*; cf. Fr. *mouche*	a fly
خشی	*khishī*	Similar in all Kurdish	a centipede
کروّیش	*karwīsh*	,, ,,	a hare
مّیروّل	*mairūla*	Northern and Middle Kurdish (see text)	an ant

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SULAIMANIA.		REMARKS.	MEANING.
الاخ	ulākh	Middle Kurdish use. Persian meaning = donkey	any beast of burden
ایستر	aistr	Obsolete Persian	a mule
کرلاخ	karulākh	*Kar* + *ulākh* = donkey + beast of burden	an ass
ورچ	wirch	Cf. other Kurdish, *birs, birch,* etc. Persian حرس	a bear
چولیکه	chulaika	"The inhabitant of wilds"	a sparrow
براز	birāz	Zend *raraza*	a hog
بوق	būq	Cf. vulgar Persian غوق (from the sound of the creature)	a frog
قالونچه	qālūncha	Kurdish also فلچه, etc.	a beetle
میشوله	maishūla	Diminutive of *maish*	a gnat
میش	maish	Northern and Middle. Southern gives *maias*	a fly
باوش	baush	Northern and Middle	the side of the body
لوت	lut	Northern and Middle	the snout
قاچ	qāch	Turkoman use	the foot
پاژنه	pāzhna	Northern Kurdish. Pers. پاشنه	the heel
خوری	khūrī	All Kurdish, used to name a woollen cloth in Persia about 300 years ago	wool
مچیر	machīr	All Kurdish	thread
رقاله	raqāla	Middle Kurdish	the ankle
تشی	tishī	All Kurdish	a thread spindle
مال	māl	All Kurdish and Lurish use	a tent or a residence
خانو	khānū	Northern and Middle only	a house (built)

SULAIMANIA		REMARKS.	MEANING.
حوش	*haush*	Mid. Kurdish. From Ar. حوش	a court
بیر	*bīr*	,, ,, بِئَر	a well
ژیر	*zhīr*	Middle Kurdish (= that which is underneath)	a room
کراس	*kerās*	All Kurdish except Kermanshahi	a shirt
درپی	*darpai*	Middle and Mukrī	trousers
کوا	*kawä*	All Kurdish. From Arabic قبا	a tunic
سلته	*salta*	From Arabic *salta*	a waistcoat
گریفان	*girīfān*	All Kurdish; cf. obsolete Persian گریبان, a collar, from "the edge being sewn"	a pocket
چایر	*chāir*	Loss of medial *d*	a veil
گلوونکه	*giluwanka*	= *gelu* + *band* + *aka*	a necklace
ملونکه	*milwanka*	= *mil* + *band* + *aka*	,,
جلک	*jilik*	All Kurdish ; cf. Persian use of *jul* for "horse clothing"	clothing
برز	*barz*	All Kurdish. Zend *berez*	a high place
برد	*bard*	Northern and Middle ; cf. برد in بردستان, a place in South Persia, a stony promontory	a stone
کانی	*kānī*	"An excavation," all Kurdish	a well
کیو	*kīw*	All Kurdish	a mountain
ریگه	*raiga*	,,	the road
چم	*cham*	..	a river
تم	*tam*	., also Persian	mist
قور	*qūr*	,.	mud
کولم	*kūlam*	Middle Kurdish. "Blind water," the word *kulaw*, where *w* has not changed to *m*, is also used	a lagoon

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SULAIMANIA.		REMARKS.	MEANING.
کَل	*kal*	All Middle and Northern dialects	a high peak
مِل	*mil*	,, ,,	a pass, or neck
هاوِین	*hāwīn*	Northern Kurdish also. Old Persian *āf*, Sanskrit *ābhā*, formed by addition of initial *h + āv + in* (attributive affix) = the sun season	summer
گلاوِیژ	*glāwaizh*		the star Sirius
قصه	*qsa*	All Kurdish use; ? for Ar. قصّه	a word
درو	*drū*	Disappearance of *gh*. Zend *draugha*	a lie
سوْنگ	*swañy*	Northern and Middle Kurdish. Obsolete Persian سوگند	an oath
زاوَاوَنک	*zāwāwañg*	*Zāmād-band*	a wedding
بوک	*būk*	Middle and Northern Kurdish	a bride
ایش	*aish*	Middle and Northern Kurdish (Southern has ژَن)	an ache
شیت	*shīt*	All Kurdish. Old Persian شید	a madman
فیر	*fair*	Middle Kurdish	habit
شارزا	*shārazā*	"Free of the town," Mukrī and Hakkārī (Middle and Northern)	acquainted with a country
خزوره	*khazūra*	Middle Kurdish	a mother-in-law
تام	*tām*	From Arabic طعام	taste
مِیشک	*maishik*	Similar change to that in *maish*	the brain
ناوْراز	*nawrāz*	Mukrī *nawrās* = "right in the middle"	the centre
نوْخا	*nawkhā*	Cf. Persian *naodān*	a spout for water

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SULAIMANIA.		REMARKS.	MEANING.
خوێ	khwī	Similar in all Kurdish	salt
وێر	vīr	All Kurdish	memory
هناس	hinas	,,	breath
باورشه	bārūsha	Middle and Northern Kurdish "wind-sweeper"	a fan
اورشینی	aōrishaīnī	Middle and Northern Kurdish "water-pouring"	sprinkling
هۆوێر	hawīr	Arabic خمیر, change *kh* to *h* and *m* to *w*	dough
چیشت	chaisht	Persian چاشت very seldom used	food cooked
هلکه	hilka	Northern Kurdish gives *hek*, Southern *khā*	an egg
چرم	charm	Old *v* of *charva* changed to *m* (to *b* in Persian)	grease
چور	chaur	Same as above	a greasy thing
قزان	qazān	Local use of Turkomans also	a cooking-pot
رون	rūn	Disappearance of *gh*, all Kurdish	clarified butte
کوچک	kauchik	Turkish قاشق	a spoon
هلوشه	halūsha	Initial *h*. Persian آلوچه. Kurdish gives initial *h* in all compounds of آلو; also cf. Persian گلو, "a peach"	a plum
گلچیله	gulchīla	Other Kurdish *gurchī*, Lurish *gurdāla*	kidneys
دیزه	dīza	Obsolete Persian دیزو	earthen pot
شوینه	shwīna	Middle Kurdish	a large basin
بەزنک	baizhink	N. Kurdish, from root بێز, "sift"	a sieve
هیلک	hailak	Northern Kurdish	a small sieve

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SULAIMANIA.		REMARKS.	MEANING.
بتال	batāl	From Arabic بطال.	emptiness
دریک	darīk	" What tears "	a thorn
قرژالا	qirzhālā	Mutilated گرزهره, Persian خرزهره	colocynth
درزی	dirzī	All Kurdish; root در ز, "sew"	a needle
کنا	kunā	All Kurdish; cf. Persian کون	a hole
مزگوت	mizgut	Arabic مسجد. Remarkable example of mutilation and consonant change	a mosque
نویژ	nwaizh	Softening of m to w	prayer
کابرا	kabrā	Middle Kurdish	" so-and-so," a fellow
برین	brīn	Middle Kurdish and Northern, from root بر, "cut"	a wound
هرق	haraq	Erroneous initial h; Arabic عرق	sweat
هاجزی	hajizī	Erroneous initial h; from Arabic عاجز	fatigue
ایش	īsh	Mid. and North. Turkish ایش	work
هشک	hishk	Middle and Northern Kurdish; cf. Persian هوش	thought
سام	sām	All Kurdish and obs. Persian	fear
خریک	kharīk	Middle and Northern Kurdish	employed, busy
گرک	gerek	Middle Kurdish, also Turkish	necessary
پرت	prt	Northern Kurdish	a bridge
کلک	kilk	Obsolete Persian and modern Southern Kurdish meaning = " a finger ". Sulaimania and Mukrī use it with the meaning of	a tail
رشوالا	rashwāla	" The black fellow "	a swift

SULAIMANIA.		REMARKS.	MEANING.
كلل	kulla	Northern and Middle Kurdish	a locust
بازرگان	bāzargān	Obsolete Persian	a merchant
جانباز	jānbāz	,,	a broker
چرچی	chirchī	Mid Kurdish and local Turkish	a pedlar
دروسی	draūsī	Mid. Kurdish, "him at the door"	a neighbour
تنشت	tanisht	Middle Kurdish	alongside
شین	shīn	Other Kurdish hashīn, obsolete Persian khashīn	blue
سور	sur	All Kurdish	dark red
ال	āl	Middle and Northern Kurdish and Turkoman	full red
رش	rash	Middle and Northern Kurdish	black
سپی	spī	Middle and Northern Kurdish (Southern Kurdish = charmü)	white

THE VERB

The Sulaimanian verb presents features of great interest and is here quoted fully, and a moderately complete list of its verbs is given. These impart to Kurdish generally (for the Sulaimanian are very little different from those of Hakkārī, Kurmānjī (North), and Mukrī) that character which allows it at once to stand as a different language from Persian, and not a corrupt dialect.

Every sense that the Persian can obtain with its verb forms can be expressed by the Kurdish by its own very dissimilar forms, which may be compared by students with those of old Iranian tongues.

The verb "to be" demands first attention, and one is confronted immediately with its similarity to the verb "to become", a feature common to Kurdish and Lurish: cf. Bakhtiari *bīa* = "it has been", *būa* = "it has become", and other examples. The similarity is so great as to at

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first engender a belief that they are one and the same verb, but examination shows otherwise.[1]

I place the two verbs side by side here, showing only the simplest moods, which are most used.

The infinitives are—

بین *bīan,* to be

بون *būn,* to become

as in all Kurdish dialects.

Present Indicative

"To be"   "To become"

AFFIRMATIVE.	NEGATIVE.	AFFIRMATIVE.	NEGATIVE.
ام *am*	نیم *nīm*	ابم or دبم *abim* or *dabim*	نابم *nābim*
اى *ī*	نیت *nīt*	دبوت ,, ابیت *abīt ,, dabūt*	نابیت *nābīt*
ه *ah*	نیه *nīa*	دبو ,, ابى *abī ,, dabū*	نابى *nābī*
این *īn*	نیین *nīn*	دبون ,, ابین *abīn ,, dabūn*	نابن *nābin*
این *īn*	بین *nīn*	دبون ,, ابین *abīn ,, dabūn*	نابن *nābin*
این *īn*	نیین *nīan*	دبن ,, ابن *abin ,, dabin*	نابن *nābin*

The dual form in the affirmative of "to become" is due to the loss of initial *d* (the sign of the present indicative in Kurdish verbs), which is replaced in the more southerly of the true Kurdish dialects by initial *a*, and in either form provides one of the truest signs of a Kurdish or Lurish tongue, for the latter uses no prefix in this place except the Southern dialects (Bakhtiari, Mamaseni, Kuhgelu. etc.), where an initial *ī* occurs, corrupted from Persian *mī.*

In the negative form of the verb "to become" we have probably *nā + bim,* for in dialects using only *da-* in the

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[1] See my "Notes on the Shādī Branch of Kermānjī": JRAS., October, 1909.

affirmative it is replaced by *nā* in the negative, such
a form as *nādabim* never occurring.

Preterite

"I was," etc.				"I became," etc.		
ام بو or بوم	*bum* or *am bū*	Negative formed by prefix *nā*.		بوم	*būm*	Negative formed by prefix *nā*.
ات بو ,, بوی	*būī* ,, *at bū*			بوی	*būī*	
ای بو ,, بو	*bū* ,, *ī bū*			بو	*bū*	
بون	*būn*			بون	*būn*	
بون	*būn*			بون	*būn*	
بون	*būn*			بون	*būn*	

The verb "to be" shows here an irregularity which does
not occur in Mukrī, etc., which shows بیم, *bīm*, etc. For
note on the formation of preterite with initial pronominal
forms, see after.

Perfect

"I have been," etc.

AFFIRMATIVE.						NEGATIVE.	
1		2		3			
بومه	*būma*	بیمه	*bīma*	ام بُود	*ambūa*	نم بود	*nambūa*
—	—	—	—	ات بُوه	*atbūa*	نت بوه	*natbūa*
بوه	*būa*	—	—	بُود	*būa*	نی بود	*naibūa*
—	—	—	—	امان بُود	*amān būa*	نمان بود	*namānbūa*
—	—	تان بیه	*tān bīa*	تان بُود	*tān būa*	نتان بوه	*natānbūa*
—	—	ایان بیه	*ayān bīa*	ایان بُود	*ayān būa*	نیان بوه	*nayānbūa*

The two verbs here are in such similarity that it is
necessary only to indicate that form 3 of "to be" is
the regular form for "to become", the negatives being
identical.

The imperfect sets, Nos. 1 and 2, are met with in their
entirety in other allied dialects.

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Conditional Form

(Equivalent of Persian باشم and بشوم)

"To be"   "To become"

With *hagar* = "if"

هگر بیم	*hagar bīm*	هگر بیم	*hagar bibim*
هگر دیت	*hagar bīt*	هگر به بیت	*hagar bi biait*
هگر بی	*hagar bī*	هگر ـه بیه	*hagar babaya*
هگر بن	*hagar bin*	هگر ببن	*hagar bibin*
هگر بن	*hagar bin*	هگر بین	*hagar bibin*
هگر بن	*hagar bin*	هگر بجن	*hagar bibin*

Imperative

"Be!"   "Become!"

بی	*bī!*	به	*ba!*
بین	*bīn!*	ن	*bin!*

Past Participle

بیه   *bīa*   بوه   *būa*

The Infinitive

This is formed, as in all Kurdish dialects, by *-n, -in,* or *-din.*

In connexion with infinitive terminations it may be noted that most of the Persian verbs ending in *-khtan* have their root ending in *z,* as—

$$\bar{a}khtan = b\bar{a}z$$
$$s\bar{a}khtan = s\bar{a}z$$
$$\bar{a}m\bar{u}khtan = \bar{a}m\bar{u}z, \text{ etc.,}$$

and Kurdish has in every case where it uses the same root formed its infinitive from it direct, as—

$$s\bar{a}zin, \text{ from } s\bar{a}z,$$
$$b\bar{a}zin \quad ,, \quad b\bar{a}z, \text{ etc.}$$

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[1] There is a form *bibiaitin* which follows Lurish use, and is very occasionally heard in Sulaimania.

The Present Indicative

The regular Kurdish verb forms the present indicative on the model of $da + \sqrt{} +$ pronominal particle, but in the southern forms ai or a takes the place of da [1] (the d having been weakened and dropped, as is so common), and a little variation may occur in the pronominal terminations, particularly in the second person singular, where -it often takes the place of $\bar{\imath}$, as $aizhit$ for $aizh\bar{\imath}$. Again, by a coincidence, the same confusion may occur in the 3rd singular, where the Kurdish $\bar{\imath} = $ "he" may be replaced by the Persian -ad hardened to -it. It is therefore possible for—

> $aizh\bar{\imath}$ to mean "thou speakest", or "he speaks",
> or $aizhit$,,   ,,   ,,   ,,

owing to the similarity of form but difference of meaning of the purely Kurdish and the Kurdo-Persian suffixes. This confusion, however, occurs as a rule only in dialects where a proximity to Lurish or Gūrān tongues has led to the interchangeability of form.

In Sulaimania town as a regular thing it may be said that the ai- prefix in the present indicative is heard as often as the da-, which was formerly universal. A kind of custom has thus sprung up by which certain verbs are constructed with da- and others with ai, which distinction will be shown in the verb tables.

The following is the present indicative of a regular verb:—

From $kaotn$, "to fall"

AFFIRMATIVE.		NEGATIVE.
اكَوَم	akawam	ناكَوَم, etc.
اكَوَی	akawī	
اكَوَی or اكَوَد	akawī or akawa	

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[1] This is particularly noticeable in the modern dialect of Sina of Ardalan, Persian Kurdistan.

AFFIRMATIVE.

اکَوَن	*akawan*
اکَوَن	*akawan*
اکَوَن	*akawan*

From *iḷn*, " to speak "

Both prefixes are equally used.

ایلم	*aiḷm*	دلم	*daḷim*
ایلی	*aiḷī*	دلی	*daḷī*
ایله or ایلی	*aiḷī* or *aiḷa*	دلا or دلی	*daḷī* or *dala*
ایلن	*aiḷn*	دلین	*daḷain*
ایلن	*aiḷn*	دلن	*daḷn*
ایلن	*aiḷn*	دلن	*daln*

Negative = نیلم *naiḷm*, etc., for both forms.

The liquid *ḷ* makes this a very difficult verb to pronounce properly, *ḷn* becoming a peculiar concrete sound.

A very large number of verbs have prefixial words (adverbs, etc.), such as *haḷ*, *par*, *tai*, *lai*, *dā*, which are so closely connected, and so easily form junctions with another word, as to appear at first sight an integral part of the verb.   So closely are they joined that the modifying letter of the verbal tense is lost in many cases, e.g.:

1.   *laikhistn* = to strike hard.
2.   *laidān*   = to pulverize.
3.   *feradān*   = to cast away.

Present Indicatives

1.	2.	3.
laikham.	*laiam.*	*ferayam.*
laikhī.	*layī.*	*feraiyī.*
laikha.	*laia.*	*feraya.*
laikhin.	*layan.*	*ferayin.*
laikhin.	*layin.*	*ferayin.*
laikhan.	*layan.*	*ferayan.*

Preterite

The Sulaimania tongue follows the proper Kurdish use here. The regular form is (from *kaotn* = "to fall", "I fell", etc.).

ام کَوْت	-am kaot	امان کَوْت	-emān kaot
ات کَوْت	-at kaot	اتان کَوْت	-itān kaot
اى کَوْت	-ī kaot	ایان کَوْت	-ayān kaot

There is a form which serves all purposes to Lurish and Southern Kurdish, but which is, among the pure Kurdish, only used when the verb itself forms a complete sentence, and in the affirmative only. It is—

کَوْتم	kaotm	کَوْتن or کَوْتمان	kaotimān or kaotin
کَوْتى	kaotī	کَوْتن ,, کَوْتان	kaottān ,, kaotin
کَوْت	kaot	کَوْتن ,, کَوْتیان	kaotayan ,, kaotan

This is necessary, as the regular form required some letter before the pronominal prefix of the regular form, even if it be only the negative, as *namkaot* = "I fell not", for which it is not permissible to use the Lurish and South Kurdish *nakaotm*, the negative of the alternative form. The use of the alternative is therefore very limited, as any sentence with a word in front of the verb provides the necessary support for the regular form. Example of both uses: *la barzīm kaot* = "I fell a long way", equivalent to *la barzī + am kaot*, the pronominal prefix joining itself to the preceding word.

Kaotm could only be used if no other words were uttered.

The answer to such a phrase might be: *Chlūnit kaot ?* = "How didst thou fall ?" not *chlūn kaoti ?*

Past Imperfect

This form, in Persian, constructed of *mī + √ + pro*-nominal affix, in Southern Kurdish *√ + īā + pronominal*

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affix, occurs but rarely, the preterite or perfect form being usually employed. Occasionally, however, the Southern Kurdish form is heard—

"I used to fall," etc.

كۆتیام	*kaotīām*	كۆتیان *	*kaotīāin*
كۆتیای *	*kaotīāī*	كۆتیان *	*kaotīāin*
كوتیا	*kaotīā*	كۆتیان	*kaotīān*

* The Kermanshāhī كۆتیاتن, كۆتیامن, كۆتیایت are never used.

Perfect

"I have fallen"

This is quite regular, and follows the pure Kurdish usage = pronominal form + √ + *awa*, as follows:—

AFFIRMATIVE.		NEGATIVE.	
ام كۆتوه	*am kaotawa*	بم كۆتوه	
ات كۆتوه	*at kaotawa*	نت كۆتوه	
ای كۆتوه	*ī kaotawa*	نی كۆتوه	
امان كۆتوه	*aman kaotawa*	نمان كۆتوه	
انان كۆتوه	*atān kaotawa*	نتان كۆتوه	
ایان كۆتوه	*ayān kaotawa*	نیان كۆتوه	

In the case of verbs with a prefixial word with the infinitive as *laikhistu* (see before), the form becomes naturally—

AFFIRMATIVE.		NEGATIVE.	
لیم خستوه	*laim khestawa*	لیم نخستوه	
لیت خستوه	*lait khestawa*	لیت نخستوه, etc.	
لی خستوه	*laī khestawa*		
لیمان خستوه	*laimān khestawa*		
لیتان خستوه	*laitān khestawa*		
لیان خستوه	*layān khestawa*		

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The negative changes position from its place before the pronominal prefix (see simple verb) owing to its place being already occupied

Perfect Past

This is seldom used, and has three forms, the first of which is most heard—

1		2		3	
ام کوتووه	am kaotūwa	کوتو بوم	kaotū būm	کوتووهم	kaotūma
ات کوتووه	at kaotūwa	کوتو بوی	kaotū būī	کوتوته	kaotūta
ای کوتووه	etc.	کوتو بو	kaotū bū	کوتووه	kaotūwa
امان کوتووه		کوتو بون	kaotū būn	کوتونه	kaotūna
اتان کوتووه		کوتو بون	kaotū būn	کوتونه	kaotūna
ایان کوتووه		کوتو بون	kaotū būn	کوتونه	kaotūna

The third form is that commonly heard in Sina of Ardalan (Persian Kurdistan) and Kermānshāh, and the first is the purest Kurdish. The compound infinitive verb shows—

لم خستووه   laim khestūwa

لیت حستووه   lait khestūwa

etc.   etc.

THE CONDITIONAL

Present

"That" or "if I fall'

SIMPLE VERB.		COMPOUND INFINITIVE VERB.	
بکوم	bīkawam	لی بیخم	lai bīkham
بیکوی	bīkawī	لی بیخی	lai bīkhaī
بیکود	bīkawa	لی بیخه	lai bīkha
بیکون	bīkawin	لی بیخن	lai bīkhin
بیکون	bīkawin	لی بیخن	lai bīkhin
بیکون	bikawan	لی بیخن	lai bīkhan

Past

"That" or "if I should fall"

SIMPLE VERB.		COMPOUND INFINITIVE VERB.	
بم کۆنوژه	*bim kaotūwa*	لیم بخستوژه	*laim bikhistūwa*
بت کۆتوژه	*bit kaotūwa*	لیت بخستوژه	*lait bikhistūwa*
بی کۆنوژه	*bī kaotūwa*	لی بخستوژه	*lai bikhistūwa*
بمان کۆتوژه	*bimān kaotūwa*	لیمان بخستوژه	*laimān bikhistūwa*
بتان ؟وتوژه	*bitān kaotūwa*	لیتان بخستوژه	*laitān bikhistūwa*
بیان کۆتوژه	*bīyān kaotūwa*	لییان بخستوژه	*layān bikhistūwa*

This is seldom heard, but it is encountered in poetry, and occasionally in oral translation of Turkish or Persian where the Kurd is rendering with exactitude the sense of the foreign language.

Imperative

بیکۆه	*bīkawa*	لیخه	*laikha*
بیکۆن	*bīkawin*	لیخن	*laikhin*

The imperative may also take an initial *dābī* a word common to Sulaimania and Mukrī only, and renders the imperative more emphatic.

It also may be added to the conditional in the sense of certainty of occurrence of the action, as—

        dābī bīkawam = that I shall certainly fall.
        dābī bībīstm = that I shall certainly hear.

Such a phrase also has a purely future signification.

Future

The future is usually formed by (1) use of *abī* = "it will become", (2) *-awa*, or (3) with both—

    (1) *abī bīgūra* = he will change it.
    (2) *daitawa* = he will come.
    (3) *abī birūwa* = he will go.

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The second is most generally employed. It is the present indicative + -*awa*, and is not heard in Hakkārī and Northern Kurmanjī.

They are all three obviously purely Kurdish uses. as there is no parallel to them either in Gūrān, Persian, or Lurish.

Past Participle

There are two forms of this : (1) in -*ū* or *w*, (2) in -*rā* ; the latter being a peculiar and novel feature of this branch of Kurdish.

One verb may use both these forms, as appears most convenient euphonically ; for instance, from the verb *dān* appears *dāw* = " given ", and in the perfect, " I have given," it would and does naturally occur as -*m dāwa*, but the second form may be, and often is, made use of, in some of which cases the pronominal particle is placed after the root thus : *dāmrā* = *dā* + *m* + *ra*, a formation of great peculiarity.

This occurs in a great many instances, and it may be taken that in the case of a verb whose root terminates in a vowel, the pronominal consonant precedes the -*rā* for the sake of avoiding a weak word like *dā* + *rā* + *m*, though this is quite a regular rule with all verbs whose roots end in a consonant ; thus, from *kuzhdu*, past part. *kuzhrā*, perfect = *kuzhrām*, not *kuzhmrā*.

This formation in, and use of, *rā* appears to exist only in Sulaimania, for I never heard it in Hakkārī, Erbil, nor Mukrī.

The verb tables will show the verbs usually taking -*rā* in the past participle.

Infinitive Prefixes

These are, as above remarked, so essential to many verbs, and have so little use apart from, them, that they may be quoted here. The commonest are—

hal,   giving the meaning   back, up.
lai   ,,   destroying, crushing.
tai   ,,   in it, to it.
rā   ,,   movement.
dā   ,,   away, down.
par or *far*   ,,   out, away.

Of these *hal* (the equivalent of the Persian *bar*) is by far the commonest.

Causative Form

The Persian forms the causative by the insertion of *-ān* before the infinitive ending. The Mukrī and Sulaimania form by the same method, using the syllable *-īain*, as *irsiainin*, "to affright," from *tirsin*, "to fear," and so on.

Certain Peculiarities

1. The language has almost lost the use of the verbs *dīn*, "to see," *paīā krdu*, "to find," and uses the first only in the 1st person singular preterite and perfect, *mdī* = "I saw", *mdīwa* = "I have seen", otherwise using the phrase *chao paī kaotn* = "the eyes falling upon" This signifies both seeing and finding.

2. In common with all Kurdish tongues, the verb "to have" does not exist, the sense being conveyed as in Turkish and Arabic = "to be", "to . . .", as—

> *pāra hayya la lāt?* = Hast thou money?
> Is there money to thee? (lit. at thy side).
>
> *Na, pārām niyya* = No, I have no money
> No, money to me is not.

3. There is only a relic of the verb "to want" "to wish", which is complete in Northern Kurdish, which gives *khāzin, wāzin*, etc.[1] Sulaimania, in colloquial language,

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[1] As an example of how often Kurdish has produced, by its consonant and vowel changes, a word closely resembling English, we have the verb *wissin*, "to wish," in a middle dialect.

possesses no such verb, expressing its meaning by *haz
krdn* = "to be pleased to".

4. Owing to the position and nature of the pronominal
particle certain curious forms occur, where an objective
pronoun is introduced ; thus, in colloquial Persian the word
bibaram has a meaning "take me away" or "take me",
and can also be interpreted "I may take". Kurdish,
however, avoids this ambiguity by a transposition,
presenting for the first meaning—

$$\textit{bīmba} = \text{`` take me ''}.$$
$$\textit{bī} \quad = \text{imperative prefix}.$$
$$\textit{-m-} \quad = \text{pronominal particle}.$$
$$\textit{-ba} \quad = \text{root `` take ''}.$$

Bībam would mean correctly and only "that I take".
This use leads to such complications as—

$$\textit{tadāīmī} = \text{thou gavest it to me}.$$
$$\textit{ta} \quad = \text{thou}.$$
$$\textit{dāī} = \text{gavest}.$$
$$\textit{m} \quad = \text{me}.$$
$$\textit{ī} \quad = \text{it}.$$

Persian would have to use the analytic form *tū dādī
ānrā bi man*.

It will be noticed that the Kurdish by this means
produces a highly synthetic form. In the phrase *woutīshī*
another peculiarity is observed—

$$\textit{wout-} = \text{he said}.$$
$$\textit{-īsh-} \quad = \text{also}.$$
$$\textit{-ī} \quad = \text{to him}.$$

Persian presents *guftish ham*, but *ish* in Persian means
"to him", not "also" as in Kurdish. This form in
Kurdish is produced by the necessities of euphony, as
woutī-ish (the regular form) would allow the sense
"to him" to disappear.

LIST OF VERBS

The 1st person singular of the various moods is quoted

INFINITIVE.	TRANSLITERATION.	PRES. IND.	PRETERITE.	IMPERATIVE.	PAST PART.	ENGLISH.
باَفرِین	afirān (3rd pers. sing.)	دَاَفرِم	آَفرِم		باَفرِیِن	to create
آگِرِیان	āgirān	دَآگِرِم	آَگِریا	آَگِریِه	آگِرِیه	to fire a cannon
اِیشان	aishu (3rd pers. sing.)	اَدِیشی	اَیشا			to ache
هزدَان	hazhān	see خان, bāz زان being prefixed				to jump
بَانگ کِردُ	bāng kirdu	see گِرن, bāng being prefixed				to call
بارِین	bārān (3rd sing.)	دَبارِی	بارِی			to rain
بازِین	bāzīn	دَبازِم	بازِم			to gamble
بِچِرِین	bichirrin	اَدَچِرِم	اَبِچِرِم	بِیَچِرن	بِچِر	to pluck off
بَخشِین	bakhshin	اَدَخشِم	اَبَخشِم	بِیَخشِن	بَخشِی	to excuse or grant
بِردُ	birdu	اَدَبِم	اَبِرِم	بِیَبَن	بِرد	to take away
بِرِین	birrin	اَدَبرِم	اَبِرِم	بِیَبرِن	بِرِن	to cut
بَرِان	barān	اَدَبِسِا	اَبِرِیا	بَیِرِی	بِرِا	to release
بِژَیرِین	bzhairin	اَدِژَیرِم	اَبِژَیرِم	بَیِژَیرن	بِژَیرِی	to exchange or give back

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
بستن	bastn					to bind
بون	būn					to become
بین	bīan					to be
بیستن	bīstn					to hear
بێزلن	bāzln					to sift
پاره ندان	pāra ndan		see بابا, pāra being prefixed			to push
پرسین	pirsān					to ask
پر کوتن	par kaotn		see كوتن, par being prefixed			to lie down
پك کوتن	pak kaotn		see كوتن, pak being prefixed			to suffer loss or indignity
پایچین	paichin					to twist
پینه کردن	pīna kirdu	see كردن, pīna being prefixed				to patch
تراش کردن	tarāsh kirdu	see كردن; tarāsh being prefixed				to shave the beard
ترسن	tirsn					to fear
ترسیانن	tirsiānin					to affright
تکانن	takānin					to shake
تقانن	taqānin					to fire a cannon

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
نكين	takīn (3rd sing.)	دەتكى	اوى تكى	—	تكيو	to drip
ترشين	turshān (3rd sing.)	دەترشى	اوى ترشى	—	ترشيو	to become sour
برژان	birzhan (3rd sing.)	دبرژە	اوى برژا	—	برژاو	to be roasted
ببرژينن	biirzhiaīnin	دەبرژينم	ام برژيند	اى بربينە	برژينو	to roast
تلاشين	talāshīn	دتلاشم	ام تلاشى	بيتلاشە	تلاشو	to shave wood
توانين	twānin	اتوانم	ام توانى	—	—	to be able
توربان	tūrān	اتورم	تورباو	—	تورباو	to quarrel
تى كردن	tai kirdin	see	كردن , tai being prefixed			to pour out
تى خستن	tai khistn	see	خستن , tai being prefixed			to pour, or throw into
تى گيشتن	tai gaishtn	see	گيشتن , tai being prefixed			to understand
تى يك بردن	tai yek birdn	see	بردن , tai being prefixed			to stir or mix
جون	jūn	دەجوم	ام جو	باجحود	جوو	to chew
جوين	jiwīn	دەجوم	ام جو	باجحود	—	to shake
جوش كردن	jush kirdn	see	كردن , jush being prefixed			to boil
جوش دان	jush dān	see	دان ; jush being prefixed			to cause to boil
جيا كردن	jīā kirdn	see	كردن , jīā being prefixed			to separate

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
	jai ishtn					to leave, to set down
	chaspiainin					to stick
	chaspin (3rd sing.)					to adhere
	chamin					to bend
	chao tarkin					to wink
	chūn					to go
	chaisht kirdh	see کردن, chaisht being prefixed				
	chāānin					to cook
	khurān					to plant
	khurainin					to irritate
	khistn					to scratch
	khsūtn (3rd sing.)					to throw
	khaftn					to soak
	klankin					to go to sleep
	khurārdin					to suffocate
	khwāzin					to eat
						to want[1]

[1] A defective verb, its parts are only used with قلب, to give the meaning "asking pardon" or "excusing oneself".

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
خوێندن	khūnin	دەخوێنم	امخوێنی	بیخوێنه	خوێندو	to read or sing
دانیشتن	dānīshtn	دادەنیشم	دامنیشت	دانیشه	دانیشتو	to sit
دان	dān	ادم	امدا	بیده	داو	to give
دانیان	dānīān	see nān, dā being prefixed				to put down
دا خستن	dā khistn	see khistn, dā being prefixed				to throw down
داگیرساندن	dāgirsānin	دادەگیرسێنم	دامگیرساند	دایگیرسێنه	داگیرساندو	to light
درزی بردن	dirzī birdn	see birdn, dirzī being prefixed				to crack
دروس کردن	durus kirdn	see kirdn, durus being prefixed				to make or put right
درۆ کردن	drū kirdn	see kirdn. drū being prefixed				to lie
دڕین	dirrīn	ادەدڕم	امدڕی	بیدڕه	دڕاو	to tear
دەز گرتن	daz girtn	see girtn, daz being prefixed				to commence
دەلۆپه کردن	daluopa kirdn	see kirdn, daluopa being prefixed				to drip or leak
دوڕاندن	durānin	ادەدوڕم	امدوڕی	بیدوڕه	دوڕاو	to sew
دوشین	dushin	ادەدوشم	امدوشی	بیدوشه	دوشراو	to milk
دین	dīn	—	امدی	—	دیو	to see (defective)
راز کردن	rāz kirdn	see kirdn, rāz being prefixed				to speak truth

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
ابزرن	rāz būn	see būn بوون, rāz being prefixed				to be content
رابردن	rā birdn	see birdn بردن, rā being prefixed				to pass away (time)
رافرین	rā farīn	see farīn فرین, rā being prefixed				to fly away
راوستان	rrā wushān	راوستام	راوستا	راوسه	راوستاو	to stop, halt[1]
راکردن	rrā kirdn	see kirdn کردن, rrā being prefixed				to flee
راچوون	rrā chūn	see chūn چوون, rrā being prefixed				to hunt
راوشین	rrā wushīn	راوشێ	راوشی	راوشه	راوشیو	to roll
رزین	ruzīn	(3rd sing.) ارزی	ارزی	—	ررزیو	to rot
رسین	resīn	ارسێ	رسی	برسه	رسیو	to spin
رشان	reskān	ارشێ	رشی	برشه	رشاو	to vomit
رنبازین	runbāzin	ارنبازی	رنبازی	برنبازه	رنبازیو	to gallop
روخان	rūkhān	(3rd sing.) دروخێ	روخا	روخه	روخاو	to stumble (an animal)
رونق دان	rūniq dān	see dān دان, rūniq being prefixed				to sparkle
روهشتن	ru hishtn	روهشتم	روهشتم	—	روهشتوو	to start on the road
ررین	rrān	ارۆم	ررۆی	برۆ	رۆیو	to go

[1] Although this is but rrā prefixed to wushān, it is given here thus, as wushān is never used alone.

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
رِبِرِن	raizhin	دەربِرِم	اەربِرِيَّ	بِربِرِژ	رِژِرِ	to pour
رُوخِنِن	rükhainin	ارُوخِنِم	ارُوخِنِى	رُوخِمِنا	رُوخِمِو	to shatter (a house)
زائِن	zāin	اَرُهِم	اەزارَى	بِزَر	زائِن	to give birth
زانِن	zānin	دِزانِم	اەزانِى	بِزَان	—	to know
ژمِردن	zhmirdan	دِژمِرِم	اەژمِرد	بِژمِرِ	ژمِردو	to count
سِنگ کِردن	siñg kirdn	see ?irdn, siñg being prefixed				to hang up
سُوتِن	sūtn	اِسُوتِم	اەسُوتى	بِسُوتِنا	سوتِرل	to burn
سوتانِن	sūtānin	اِسُوتانِم	اەسُوتان	بِسُوتان	سوتاِن	to cause to burn
سِیاندن	siaindn	دِسِیانِم	اەسِیاندى	بِسِیانا	—	to buy, get
شتن	shtn	ادِشُوم	اەشُت	بِشُوش	شتا	to wash
شرقینِن	sharqainin	اِشەرقِنِم	اەشەرقِنِم	بِشەرقِنى	شەرقِنِم	to confuse
شکاوان	shkāwan	ادِشکاوم	اِدشکان	بِشکَاوِ	شکاِ	to unpick
شِکان	shikān	ادِشکان	اەشکا	بِی شکا	شکاِ	to break
شِکیان (3rd sing)	shikīān	ادِیشکِک	شکیا	—	—	to break (intransitive)
شِیایلِن	shiailin	اِشمَیلِم	اەشمَیلى	بِشمَیلى	—	to massage or rub
فرمان (3rd sing.)	farmān	افِرمو	فرمو	بِفرمو	فِرمو	to command

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
فروشتن	frūshtin	اِيْفْرُوشم	امفروشتمی	بيفروشه	فروشتو	to sell
فرین	farrīn	اَفرم	امفری	بيفره	فریو	to fly
فرا دان	fara dān	see dān, fara being prefixed				to throw away
قت كردن	qat kirdn	see kirdn, qat being prefixed				to fold
قرقش كردن	qirqish kirdn	see kirdn, qirqish being prefixed				to wind a watch
قی كردن	qai kirdn	see kirdn, qai being prefixed				to be concerned
كردن	kirdn	اِيكم	امكرد	بيكه	كردو	to do
كردن اوا	kirdn āwā	اِيكمو	آ كردم			to open
كرين	kirrīn	دكرم	امكری	بيكر	كريو	to buy
كشان	kishān	اِيكشم	امكشا	بيكش	كيشاو	to draw, suffer, sustain
كشان اوا	kushān awā	كشانو	كشان او	—	—	to open (a bud)
كلانن	klānin	اِيكلم	كلاند	ايكلا	كلاو	to cook
كندن	kandin	اِيكنم	امكند	ايكني	كنديو	to excavate
كنن	kanīn	دكنم	امكنی	ايكنی	—	to laugh
كوتن	kaotn	اِيكوم	امكوتن	بيكوه	كوتو	to fall

INFINITIVE.	TRANSLITERATION.	PRES. IND.	PRETERITE.	IMPERATIVE.	PAST PART.	ENGLISH.
كوتن	kūtn	ايبكوم	اهكوت	بكو	كوتن	to pound
كوژدن	kūzhdin	ايبكوژم	اهكوژد	بيكوژوه	كوژد	to kill or extinguish
گاز گرتن	gāz girtn	see girtn, gāz being prefixed			گاز	to bite
گاهن	gāhin	اكهم	گا	بينك	گا	to rape or spoil
گرتن	girtn	ايبگرم	اهگرت	بيگره	گرت	to seize
گرِيان	garriān	ايبگرِم	اهگرِي	بيگرِي	گرِيا	to wander
گوتن	gūtn	ايبگوم	اهگوت	بيگو	گوت	to speak
گورِن	gūrin	ايبگورم	اهگورِي	بيگوره	گورِاوه	to exchange
گِرين	girīn	ايبگِرم	اهگِري	—	گِري (گِريو)	to weep
گيشتن	guishtin	ايبگيشم	اهگيشت	—	گيشتن	to arrive
لاچون	lāchūn	see chūn, lā being prefixed				to go out
لاوان	lāwān	اهلاوم	اهلاوا	لا	—	to take off
لبر چون	labir chūn	see chūn, lā being prefixed			—	to forget
لوارن	lwārin (3rd sing.)	الوارى	الوارى	بيلوارِانه	—	to graze
لوارِنن	lwārainin	الورِينم	الورِينه	بيلوارِينه	—	to cause to graze
لن	ln or iln	ابلم	اهلي	بيله	—	to speak

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
حسنى	lai khistn	see khistn	lai being prefixed			to strike
لى دان	lai dān	see dān, lai being prefixed				to strike very hard
لى كردن	lai kirdn	see kirdn, lai being prefixed				to press
لى يك كردن	lai yek kirdn	see kirdn, lai yek being prefixed				to mix
مردن	mirdin	ابمرم	بمردم	بمره	مرد	to die
ماون	māwn	ابمىنم	ماوم	بمىنە	واو	to remain
مويستن	mwīstn	اوى	مويستن	—	—	to wish [1]
ناسن	nāsin	ابناسى	ناسى	بى ناس	ناسو	to recognize
نويسان	nūisān	انوسم	نوبسن	اى نوبس	نوبسر	to write
نوستن	nwistan	ابنوم	نوستن	بمسود	نبستو	to sleep
نيان	nīān	انم	نيا	بنه	نيان	to allow
نيردن	nairdin	انيرم	نيرد	بنير	نيردو	to send
وا هاتن	wā hātin	see hātin, wā being prefixed				to return
وا گرتن	wā girtn	see girtn, wā being prefixed				to cause to return, to overturn
ووتن	wātn	ابيم	ووت	بيرد	ووت	to speak

[1] Now obsolete.

Infinitive.	Transliteration.	Pres. Ind.	Preterite.	Imperative.	Past Part.	English.
هاتن	*hātin*	دێم	هاتم	ورهٔ	هاتووهٔ	to come
هشتن	*hishtin*	ایڵم	اِمهٔشت	بیڵهٔ	ههٔشتوو	to allow
هل وهٔشانن	*hal weushiauin*	هل وهٔشانم	ههٔلم وهٔشاند	هل وهٔشانه	هل وهٔشاندوو	to scatter about
هل پیچانن	*hal pīchiauin*	هل پیچانم	ههٔلم پیچاند	هل پیچانه	هل پیچاندوو	to roll up cloth
هل بکهٔن	*hal behīn*	هل بکهٔم	ههٔلم بکهٔند	هل بکهٔ	هل بکهٔندوو	to unpick
هل فرین	*hal farrīn*	see *farrīn, hal* being prefixed				to jump
هل سان	*hal sān*	هل سم	هل سام	هل سا	هل سا	to rise on the feet
هل گرتن	*hal girtn*	see *girtn, hal* being prefixed				to take up
هل گهٔران	*hal garrīān*	see *garrīān, hal* being prefixed				to come back
هل تکانن	*hal takānīn*	see *takānīn, hal* being prefixed				to shake out
هل بژاردن	*hal bzhārdin*	see *bzhārdin, hal* being prefixed				to choose
هل پرین	*hal parīn*	هل ایرم	ههٔلم پری	هل پرد	هل پرو	to leap
هل وهٔستن	*hal eeustn*	هل وهٔستم	ههٔلم وهٔست	هل وهٔستهٔ	هل وهٔساو	to hang up
هوین	*himin*	ایریوم	اهٔجوون	بجریون	هوینو	to spin
هێنانن	*hāainin*	بهٔهێنم	هێنا	بیهێنه	هێناو	to bring

PRONOUNS

These are as simple as in Persian, and possess no inflexions for case. Unlike the extreme Northern Kurmānjī the 1st person singular presents the same form as Persian, for the Bayazid and Erzerum dialects give *az*.

I	من	*min*,	We	ایمه	*aima*,
Thou	تو or اتو	*tū* or *atū*,	You	ایوه	*aiwa*,
He, she, it	آؤ	*āw*,	They	اؤان	*awān*,

with the reflexives—

Myself	خۆم	*khwam*	= *khwa* + *am*.
Thyself	خۆت	*khwat*	= *khwa* + *t*.
Himself	خۆی	*khwuī*	= *khwa* + *ī*.
Ourselves	خۆمان	*khwamāṇ*	= *khwa* + *amān*.
Yourselves	خۆتان	*khwatāṇ*	= *khwa* + *atān*.
Themselves	خۆیان	*khwayān*	= *khwa* + *ayān*

The possessive is formed by adding one of the words -*ī*, *hī*, or *hīn*, usually the last, making—

$$hīn\text{-}ī\text{-}mīn = \text{mine}.$$
$$hīn\text{-}ī\text{-}tū \quad = \text{thine, etc.}$$

The Persianized form *māl-ī-min* is seldom heard.

The dative and objective forms are usually affixed to verbs when possible, as in Persian, and give the following regular forms (though the position may change according to the requirements of euphony)—

tadā + *m*	= thou gavest	+ to me.	
dā + *t*	= he gave	+ to thee.	
mdā + *ī*	= I gave	+ to him.	
dā + *mān*	= he gave	+ to us.	
mdā + *tān*	I gave	+ to you.	
mdā + *yān*	= I gave	+ to them.	

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The objective form becomes obscure in such cases as—

$lai + m \quad + t \; + d\bar{a}$, thou struckest me.
$lai + t \quad + m + d\bar{a}$, I struck thee.
$lai + \bar{\imath} \quad + m + d\bar{a}$, I struck him.
$lai + m\bar{a}n + \bar{\imath} \; + d\bar{a}$, he struck us.
$lai + t\bar{a}n \; + m + d\bar{a}$, I struck you.
$lai + y\bar{a}n \; + m + d\bar{a}$, I struck them

All these, however, show the perfect regularity of the Kurdish pronominal form, as the terminations and prefixes of the verbal forms are identical, except for the last three persons in the present indicative, " we, you, they go," all represented by final n, ach, $+ n$. Here the first syllable of the plural forms has disappeared, leaving only a final -n. This is a distinctive feature of Middle and Northern Kurdish, which presents the same form.

Demonstrative pronouns are as in North and Middle Kurdish, which give أَو and وَّ = " this " and " that ". Sulaimania has preserved the original m in the first of these words, giving ام (Zend *aem*). The plurals مانه and اوّانه give " these " and " those ".

Interrogatives چه, كه, كام. The first have the same interrogative and conjunctive use as in Persian. كام is the Persian كدام.

<center>ADVERBS, PREPOSITIONS, ETC.</center>

The commonest of these are as follows—

ل	*la*	from. at. a word in use wherever Kurdish is spoken
باى	*bāi*	for, at, as in باى چن, " at what price," a local Sulaimania word
پى	*pai*	to, as in پيم وّتى, *paim woutī*, " he said to me "

بو	bo	for, to, as بومـن , "for me"; كركوك " to Kirkūk "
لگل	lagaḷ	with, as ورد لگلى خوم , *waira lagalī khwam* = come with me
با	bā	together with
بى	baī	without
لنو	lanaw	in, *nāw* being " the interior "
تى	tuī	in, i.e. " at the bottom "
لسر	lasar	on top of
لژير	lazhīr	under
لپشت	lapisht	behind
لور	lawar	before ; *war* is common Kurdish, now signifying " in front ", " forward "
خوار	khwār	down, low
بان	bān	up, high
لبر	labar	by reason of
پيش	paish	in front
دواو	duwāw	at the back of
لشون شون	lashūn shūn	in pursuit of, behind
جاران	jārān	formerly
جار	jār	a time
جارك	jārek	once
ايسته	īsta	now
آو وخت	āw wakht	then
لوى	lawai	here
لورد	laūra	there
هيرد	haira	here
هر جى	har jai	wherever
همو جى	hamu jai	everywhere

هیچ جی	*hīch jai*	nowhere
لکو؟	*lakụ?*	where?
چلون	*chlūn*	how (from Arabic اشلون)
چون؟	*chūn?*	how?
وا	*wā*	thus
ا…جار	*amjār*	this time
بشکه	*bashki*	perhaps
قد	*qadd*	certainly (Sulaimania town only, from Arabic)
درنگ	*drãg*	late
زو	*zū*	early
توزک	*tụzek*	in a little while
یکجار	*yekjār*	suddenly
چن	*chan?*	how much? how many?
چنی	*chanī?*	how much? how often?
باش چاک	*bāsh* *chāk*	well, good
هر	*har*	every, always, ever
نا	*nā*	no
بری	*barī*	yes (often pronounced *mbarī*)
للا	*lalā*	towards, with
وکو	*wakū*	like, resembling
تا	*tā*	as far as
هنی	*hanī*	as yet
انجاخ	*anjākh*	hardly (Turkish انجق)
زور	*zūr*	very
جاریتر	*jārītir*	again
اش	*ish*	also
بوچی	*bụchī?*	why?
بو	*bụ?*	why?

POETRY

The following are some verses by Mustafa Beg, whose pen-name was Hajarī Kurdī, who wrote about 1815–20 A.D.

The verse form is the commonest of Kurdish poetry couplets, the first two or three of the poem rhyming both lines, the subsequent verses rhyming only the last line with the first verses.

There is much more Persian in the verse than in the spoken language, and Arabic words are widely employed.

١. تالانى سرو مالم چاوئ رش فتانت
پى بندى دلو دينم كاكول پريشانت

Tālānī sar u mālim chaoī rash i fattānat
Pai bandī diḷū dīnim kākuḷ i parishānit.

My head and house are captives of thy seductive black eyes.
My heart and faith are bound to thy bewitching coiffure.

Tālānī = " the captive of a raid ".

Kākuḷ i parishānit.   The *kākuḷ*, or cock's comb, is used to denote in poetry the headgear of a woman, which, among the outside people and villagers, is often a large turban of many coloured silk handkerchiefs.

2. *Gharamat aya bo am diḷ ruswām bikai wa girdit.*
    Dassit haligirιa laim ītr sā khwat bī wa īmānit.

Thou art enraged against this heart, thou wilt shame me before thee.

Remove, then, thy hand from me ; be your own faith to yourself (i.e. keep your love to yourself).

Aya = " it comes " ; *ītr*, Persian *dīgar* = " then ", " again " ; *wa girdit* = " around ", " before thee " ; *sā*, " now."

bī = " be "

3. *Waku khanjar zī jaushan tā ruzhī hashar datakī.*
    Khūn i diḷ mazlūwān law nawki mizhgānit.

Like a heart-stabbing dagger, till the last day may there drip
The blood of oppressed hearts from within thy lashes.

Datakī is pres. indic. of *takīn*, " to drip."

Below is one of a few rubāiyāt of Nālī, the most celebrated Sulaimanian poet, a Kurd, of Panjwīn, who died about 1870. His poems cover a great variety of subjects, metre, and form, comprising *ghazaliyyāt*, a *ḥajw* on him, a very fine *marthīyya*, a *tarjī'band*, and several q... He has also written a large number of *gūrānī*, a Ku... form, where the first line is sung by one man, and two or three words comprising the second line are repeated in chorus by the rest of those present.

> *Lao sāwa nūr i dīdaka chāwam birrīwa min*
> *Bụ hātinit laraiwa ki chāwam birrīwa min*
> *Hāīl nāmā labarī, pai tū dīda mā*
> *Farmū ki pardakai sabalam har birrīwa min.*

From then, that my eyes' light was cut from my sight,
I wore my eyes awaiting her return from the road,
So that when no screen hid her (i.e. at last she came) ;
  for her had lasted.
She said : "I have torn away for ever from thee my life's
  curtain."

A chorus song or gūrānī. The accented syllables are sung with great emphasis, and are marked —

> 1. *Dastí bīa wa dás i shakáwam ki bi sár chūm*
>   *Qurbáni   vefátm*
> 2. *Tū Yásifi nō húsn la sar mísir khubắnī*
>   *Min pírï   mufắnī*
> 3. *Farqíki nakárd nafs nafísm bizáyat*
>   *Wahshí la   viláyat*
> 4. *Lam kúshai waīrắnīa har mámawa wa kábūm*
>   *Wai sháwam   walátm*

I give the Persian equivalent of these verses, as supplying a better explanation in a smaller space than English—

دستی بدد بدست شکستم که هلاک شدم

قربان وفای توهستنم

تو یوسف نوحُسن از سر مصر خبان[1]

مَن پیر موفانی

---

[1] From خبانیدن "to trample down".

دیمیح تفاوتی نکردای بخس غزیزم بحالت

این وحشی از دور

از آن گوشذ خراب شده دمشد ماندد بودم در جای

امّا اشب پهلوی توهستم

following is one of the few specimens of prose
ountered, a letter written by a Kurd to the writer
hile living in Sulaimania as a Persian.   English literation
given with Persian under it—

Buzurgavār   āmirzā ghulām Husain i fārsī, khizmatm.
Buzurgavār agha mirza Ghulam Husain i īrānī, khidmatam.

ash   i arz das busī ahvālakānit,
s az arz i dast būsī va akvālat,
    ssing thy hand and asking thy health,

khwā shukur wa salāmatm gaisht la Halabja.
khudā shukr bā salamat rasīdam bi Alabja.
God thanks with safety I arrived to Halabja.

nāzānam   o maktūb ī khwam ki nuisrām   gaishtawa
namīdānam ān maktub i khudam ki navishta am rasīda ast.
I know not that letter of myself that I have written is arrived

yā na   Dīyār ī rūn ī Sayyid Ali   Ababailī hātawa.
yā khair.   Khabar i rūghan i Sayyid Ali Abā 'Ubaidī āmada ast.
or not.   News of the rūghan of Sayyid Ali Ababaili is come.

Hama wa Makha   daln   rūnimān niyya,   wa
Ahmad va Mikail mignyand rūghan nadarim, va
Ahmad and Mikail say our rūghan is not, and

Khwāja Mansūrish rūī bo Tawīla.   Hagar haz dakai
Khāja Mansūr ham raft bi Tavīla.   Agar   mīkhāhī
Khāja Mansūr also went to Tavīla.   If you desire

rūnaka bisīainī āgām   ka tā bīnuism bo
rughan bigīrī āgāh-am kun ta binavīsam bi
rūghan to get advise me till I write to

Khwāja Mansūr. pāra la Makha bisiaīna, wa
Khwāja Mansūr, pūl az Mikail bigīrad, va
Khwāja Mansūr, money from Mikail may take, and

rūnaka bikirra　　Ista shash bār　rūn　lawai
rūghan bikharad.　Hālā shish bār rūghan injā
rūghan may buy.　Now six loads rūghan here

hayyatī　dafarūshn,　walī tama i Makha　zūra,
hast-ash mifurūshand, valī ṭamaʿ i Mikail khailī ast;
it is they sell, but greed of Mikail is much,

wa　khwaī　zūr　pīska-a.　　Itir　hīn　ī bāzargānīm
ra khudash khailī mumsik ast.　Digar mal i　tijāratı
and himself very mean is.　Then that of merchandise I

hainā　　bīgūram　bo rūn yā na, hagar halī
āvurdam araz kunam bā rūghan yā khair, agar
brought may I change for rūghan or not, if

bzhairam　　māl　　ī chākish hayya, wa pārām
tamīz　bidiham chīz-i-khūb hast,　va pūlam
I pick out that [which] of goodness also is, and my money

hayya lalāī kābarāek lawaı.　Mansūr　daʃai　aū so
hast pīshi yak kasi injā.　Mansūr mignyad davist
is with one so-and-so here.　Mansūr says two hundred

tahrānīa kaoshakānish zūram　furushtī,　qazānjish
qirān ast kafsh-ha ham khailī furukhtam. manfaʿat ham
qirāns is The shoes also much I sold, profit too

kirdawa.　Ish wakū jārān haira niyya.
karda ast.　Kār misl pīshtar injā　nīst.
is made.　Affairs like formerly here are not.

khwā　bika　Hamavand bḷao ben　　　bāsh abī.
khudā bikunad Hamavand bar taraf shavand khūb mīshavad.
God do the Hamavand scatter well it will become.

Itir　dānishtm　bo　farmānit
Digar nishastam barāyī farmāyish-at
Further I sat for thy commands.

<div align="right">

HAMA I MUKRĪ.
AHMAD THE MUKRĪ.

</div>

7 *Rajab*, 1327.

A SOUTHERN KURDISH FOLKSONG IN KERMANSHAHI DIALECT

By E. B. SOANE

THE Kurdish dialect of Persian has so far received very little attention from Oriental students, though it fully merits study, for while actually nothing more than a Persian dialect it has not submitted to the erosion which time brings about in every language, and which is so marked a feature in the development of modern Persian. Nor has it been subject to that admixture of Arabic words which has become so great a part of Persian since the invasion of the early Muhammadan Arabs. As a consequence it has preserved intact many words now obsolete in the mother language. Preserved from foreign influence, both by the rude and savage nature of the Kurds and by the inaccessibility of their mountainous homes, the Kurdish tongues (for there are many dialects) present an almost fundamentally pure Persian dialect, though much spoiled by corruption in pronunciation and the abbreviation always accompanying this feature of a language.

Some attention has been bestowed upon Kurdish by Russian scholars within the last four decades, but the dialects brought under notice have been those of the extreme north, notably Kermanji and the dialects of Buyazid in the eastern Caucasus, which show very considerable differences from those of the southern Kurds, who exist as far as Kermanshah, a linear distance of some four hundred miles from their most northerly kinsmen.

Generally speaking, the great belt of high mountain

lands stretching, from the extreme north-west in a wide crescent to the south of Persia has been the conservatory of the old tongue, which in various gradations is found among the wild inhabitants of this region, from the large race of Kurds through Bakhtiārī, Lurī—northern and southern — Kāzerūni in Fars, Dashtistānī, Tangistānı, Minābī to the confines of the Baluch country, each of which forms a connecting link between its northern and southern neighbours in the same way as do the sub-dialects of Kurdish to those around them.

The dialect here exemplified, as being the most southerly, shows many features which are essentially Kurdish, and many again both common to Kurd and Lur. As the poem here presented is in the Kurdish of to-day, any reference to a Persian word as being obsolete will be to modern colloquial Persian, thus affording a true comparison between modern Kurdish and Persian.

The song is one heard at every gathering in Kermanshah. Its metre is, as is the case with all such poetry, very simple, and varying in some couplets. As the rhyme is confined to the two halves of the couplet, not extending to the preceding and following lines, any number may be added at the will of the singer, and this is in practice very often done. The poem is known as " Qaṭār-i-Kurdī ", qaṭār being a usual name for any long series of couplets.

1. Khiāl parkanda,[1] dil tarfītünam[2]
   Chün Farhād, shāhid[3] i Bisītünam.

Of thoughts scattered, my heart is distressed;
Like Farhad, martyr of Bisītūn, am I.

2. Khiālī makai[1] la[2] tū düram
   Mar[3] mirdin[4] buwait[5] nāmit la wīram.[6]

Think not that I am far from thee
Unless death take thy name from my memory.

COUPLET 1.

[1] *parkanda*, equivalent of Persian *parāganda*, *parākanda*, "scattered," "dispersed."

[2] *tarfītün* (*ü* pronounced as German *ü*), "distressed," from the Kurdish verb *tarfītünin*, "to be distressed;" *am* is the 1st singular present indicative of the verb "to be".

[3] *shāhid*, signifying a martyr, from the usage of *shāhid* in connection with the Shi'ah martyrs Husain and Hasan, commonly termed *shāhid* in colloquial Persian.

The last line refers to the well-known tradition of Farhad, who attempted the demolition of the Bisītūn Mountain near Kermanshah in order to gain the hand of Shīrīn.

COUPLET 2.

[1] *makai*, Persian *makun*, 'do not."

[2] *la*, Persian *az*, "from."

[3] *mar*, *magar*, "unless."

[4] *mirdin*, Persian *murdan*, "to die," or verbal noun, "dying."

[5] *buwait*, Persian *bibarad*, "that it take." Kurdish infinitive *birdin*, the root *bir* having been corrupted to *wa*, as with the same verb in Luri and southern mountain dialects.

[6] *wīram* = *wīr* + *am*, "my memory." Cf. Ar. *wīr*, "the mind."

3

3.   Wa [1] maīlī yārān qarīb i dil rīsh
     Wa giān [2] i Kishbar wa Sāmeranīsh.[3]

By the love of friends near the heart's wound,
By the soul of Kishbar in her Sāmera.

4.   Wārān [1] buwārit [2] batīa [3] bakai [4] tar
     Wa Sāmera chīṃ [5] wa māl [6] i Kishbar.

Let the rain rain and wet my cheek.
I go to Sāmera, to the house of Kishbar.

COUPLET 3.

[1] *wa*, Persian *bi*, the *bāyi qasam*, "preceding an oath."

[2] *giān*, Persian *jān*, "the soul." *Giān i Kishbar*, "soul of Kishbar," which is a common Kurdish name foɪ a woman.

[3] *Sāmeranīsh = Sāmera + n + īsh*. *Sāmera*, the allusion to a beauty of Samera of Turkestan ; *-ish*, a possessive termination not necessary to the sense. The medial *-n-* is purely euphonic.

COUPLET 4.

[1] *wārān*, Persian *bārān*, "rain."

[2] *buwārit*, Persian *bibārad*, "let it rain."

[3] *batīa*, "a cloak."

[4] *bakai*, Persian *bikunad*, "let it make."

[5] *chīm*, "I go," from Kermanshahi *chīan*, "to go," a survival of the ancient *chīū*, "going."

[6] *māl*, the Kurdish use for a house.

4

5. Māl i dūs bār kird wa nā rezā i dil
    Allah yārī[1] būt[2] manzil wa manzil.

The friend's steed they loaded with unwilling heart
God be his friend from stage to stage.

6. Bichīm[1] wa jākai[2] Farhād i kihinakan[3]
    Bidaīm[4] wa sardā[5] riza i pāra i sang.

Let us go to the place of Farhād the mountain-breaker
And strike our heads with fragments of stone.*

* i.e. in grief for the friend's departure.

COUPLET 5.

[1] *yārī*, Persian *yār-ash* = "his friend." Kermanshāhī uses
    -*i* in place of the Persian genitive termination -*ash*, " of
    him, her, it."
[2] *būt*, Persian *bāshad*, "may he be," from infinitive *bīan*,
    " to be."

COUPLET 6.

[1] *bichīm*, "let us go ;" see note 5 to couplet 4.
[2] *jāka* = Persian *jā*, " a place."
[3] *kihinakan*, Persian *kūhān kan*, the breaker of mountains.
[4] *bidaīm*, " let us strike," from *dān*, " to strike," root *da*.
[5] *sardā*, Persián *sar*, "head," or "heads". The affix -*da*
    occurs in Kurdish nouns; usually placed in an objective
    or a noun preceded by a preposition.

5

7.   Agar Musalmānī rām [1] la [2] jāmita [3]
     Zardi o zaīfīm [4] pai [5] shamāmita. [6]

If thou be a Musulman, mercy is in thy garments.

My pallor and weakness are because of thy delicacy.

8.   Yeh [1] chi dardī bī, [2] bī wa duchāram
     Sar bī wa sālār, [3] lash [4] bī [5] wa bāram.

What malady was this, it was from our meeting.

My brain is swelled, my body dead with my load (of love).

COUPLET 7.

[1] *rām*, Persian *rahm,* " mercy."

[2] *la*, Persian *bi, az, dar,* " in."

[3] *jāmita = jām-at-ast,* " is in thy garments."

[4] *zaīfīm =* Persian *zaīfī-yi-man* (ضعيفى), " my weakness."

[5] *pai*, " for," " because of."   This is still used as most Persian dialects and in old Persian.

[6] *shamāmita = shamām-at-ast,* " thy delicacy is."

COUPLET 8.

[1] *yeh =* Persian *īn,* " this."

[2] *bī*, Persian *būd,* " was ; " the past tense used in a present sense, as is common both in Kurdish and vulgar Persian.

[3] *sālār,* " swelled."

[4] *lash*, Persian *lāsh,* " dead," " a corpse."

[5] *bīm*, Persian *shudam,* " I became."   The Kurds have no proper distinction between the verbs " to be " and " to become ".

9.   Nishī[1] wa zhangit [2] manīt [3] wa jarda [4]
      Manīt wa sepāi tāzeh fath karda.

Thy lashes and eyebrows are like a robber,
Like an army newly come from victory.*

* The metaphor is that of the lashes and eyebrows being like the lances and bows of an army.

10.   Cha bikam [1] wa dast i yeh naō namāma [2]
       Shaō [3] la pazhārai [4] khaō [5] l'im [6] harāma.

What can I do at the hand of this fresh beauty ?
At night, from thought of her, sleep is forbidden me.

COUPLET 9.

[1] *nīshī*, "eyelashes," Persian *muzha*.
[2] *zhangit*, "thy eyebrows."
[3] *manīt*, Persian *mimānad*, idiom for "resembles".
[4] *jarda*, "a robber."

COUPLET 10.

[1] *bikam*, Persian *bikunam*, "may I do."
[2] *naō namāma*, "fresh beauty."
[3] *shaō*, Persian *shab*, "night."
[4] *pazhārai*, "prepossession of her," "thoughts of her."
[5] *khaō*, Persian *khwāb*, "sleep."
[6] *l'īm = la + ī + am*, Persian *az man*, "from me." The junction of the two short *a*'s in *la* and *am* usually produces in Kurdish one long *ī* sound

11.   Ham kaft[1] wa wīram[2] khāsī[3] yi Shaukat
    Shīrīnī yī annām[4] zhīr i kulkwat.[5]

Also fell to my mind the goodness of Shaukat,
The sweetness of her figure under her tunic.

12.   Khānum khānumān bān[1] wa 'amārat
    Wa pām mashq makat,[2] wa chaō[3] ishārat.

The lady of ladies upon her housetop
Dances for me with her feet, and beckons with her
    eyes.

COUPLET 11.

[1] *kaft*, "fell," from Kurdish verb *kaftin*, "to fall."

[2] *wīram*, "my memory."   See note 6, couplet 2.

[3] *khāsī*, "goodness," Arabic خاص. The Persian word
    khūb is seldom used in Kurdish.

[4] *annām*, obsolescent Persian *andām*, "form," "stature."

[5] *kulkwat*, the Kurdish woman's garment, a kind of tunic,
    with full pleated skirts, also called *kulanja* and
    kamarchīn.

COUPLET 12.

[1] *bān*, Persian *bām* and *bāla*, "up," "above."

[2] *wa pām mashq makat*, a Kurdish idiom for the Persian
    bā pā mashq mīkunad barāyi man.   This occurs but
    rarely, however, in such an involved phrase.   In some
    Persian dialects the sentence, while preserving the
    same idea of a possessive pronominal termination
    instead of a separate pronoun and preposition, would
    read *bā pā mashqam mīkunad*.

[3] *chaō*, Persian *chashm*, "eyes."

13. Dam [1] gird a mam [2] gird, pisht i pāshna [3] gird
     Masī [4] yi chaōwakat [5] min [6] la dunyā bird.

Round mouth, round breast, round heel,
Intoxication of thy eyes took me from this world.

14. Har chan [1] manīshim [2] sāl dumātir [3]
     Khwashīm [4] kam maü [5] talkhīm zīātir.[6]

The longer I remain succeeding years .
My pleasure decreases, my bitterness grows more.

COUPLET 13.

[1] *dam*, Persian *dahan*, " mouth."

[2] *mam*, " the breast." Though no recognized Persian
equivalent exists, the words *mimeh*, *mām*, and one or
two other variants occur in the same sense in the
South Persian and Lur dialects.

[3] *pisht i pāshna*, Persian *pusht i pāshneh*, " the heel."

[4] *masī*, Persian *mastī*, " intoxication."

[5] *chaōwakat = chaō + ak + at*, " thy eyes." The termination
-*ak* is as common in Kurdish as in vulgar Persian for
all nouns.

[6] *min*, Persian *man*, " me," " I."

COUPLET 14.

[1] *har chan*, Persian *har chand*, " however much."

[2] *manīshim*, Persian *mīnishīnam*, " I sit," " remain." The
verbal form with initial *m* is hardly correct Kermanshāhī,
which as a rule omits any prefix in present indicative.

[3] *dumātir* = Persian *dumbāltar*, " later," " more behind."
The word *dumbāl* is now little used except in the
dialects of Yazd and Isfahan.

[4] *khwashīm*, Persian *khūshī-am*, " my pleasure."

[5] *maü*, Persian *mīshavad*, " becomes."

[6] *zīātir*, Persian *zīādtar*, " more."

15.   Khānumī la mulk i Kalhur [1] kirdia [2] tür [3]

    Dinān [4] chün sadaf, qāmat chün bulür.

A lady from the Kalhur land has quarrelled,*

(Her) teeth like mother of pearl, her stature like crystal.

* i.e. quarrelled and run away from the Kalhur.

16.   Khānum tuna [1] Ali, chomas,[2] tuna Dāūd

    Pīchakat [3] lāwa [4] ta bünam [5] chaōwat.[6]

Lady, for Ali's sake—(thou of love) frenzied eyes—for David's sake,

Remove thy veil, that I may see thy face.

COUPLET 15

[1] *Kalhur*, a large district and tribe of Kurds west of Kermanshah, noted for their ferocity and power.

[2] *kirdia*, Persian *karda ast*, " has made," " done "

[3] *tür*, " quarrel."   The verb here inverted is the compound *tür kirdin*, a parallel to Persian *qahr kardan*, " to quarrel," " to take offence at."

[4] *dinān*, Persian *dandān*, " teeth."

COUPLET 16.

[1] *tuna*, Persian *tur*, " for the sake of."   *Tuna* also occurs in Luri and South Persian dialects.

[2] *chomas*, Persian *chashm-mast*. " frenzied."

[3] *pīchakat*, Persian *pīcha-at*, the small square black horse-hair veil worn by the women of Kermanshah and Turkish Arabia out of doors.

[4] *lāwa*, " take off," " remove," inf. *lāwān*.

[5] *bünam*, Persian *bibīnam*, " let me see."

[6] *chaōat*, Persian *chashmat*, " thy eyes."

17. Min ki sufîm sâf [1] taöba kirda bîm [2]

   Qamar sîmâ [3] dîm [4] îmân harda bîm.[5]

I who am a Sûfî had entirely renounced (Sufism).

(When) I saw the silvery moon I was released from faith.

18. Kâfir küshtîtam [1] magar khünîtam [2]

   Kushtai khâlakaî [3] châli [4] tanîtan.[5]

Pagan, thou hast slain me, am I at feud with thee ?

Killed (am I) by the mole in the hollow of thy neck.

COUPLET 17.

[1] *sâf*, Persian صاف, "smooth," here used in the sense of "entirely".

[2] *bîm*, Persian *bûdam*, "I was."

[3] *sîmâ*, Persian *sîmâb*, "quicksilver," "silver."

[4] *dîm*, Persian *dîdam*, Kurdish inf. *dîan*.

[5] *harda bîm*, "I was released ;" Kurdish *harda bîan*, "to be released," "to be free."

COUPLET 18.

[1] *küshtîtam*, Persian *kushtî marâ*, vulgar Persian *kushtîm*, "thou slewest me."

[2] *khünîtam*, Persian *khûnî-at-am*, "am I at blood-feud with thee ?" *Khûnî* is the usual vulgar equivalent of *khûndârî*, "a blood-feud."

[3] *khâlakaî*, Persian *khâl*, "a mole."

[4] *châl*, "a hollow, depression," obsolescent Persian.

[5] *tanît*, Kermanshâhî *tanî*, "the neck," the lower part of the throat.

19.   Khāli wa tū naīm [1] mar [2] wa Sekīna
      Humā [3] kūtasaī [4] wa takht i sīna.

A mole like thine I never saw, except on Sekīna ;
She had moulded it upon the breadth of her breast.

20.   Dastam bikīshin [1] wa kur [2] giānī [3]
      Wa māli [4] dūs [5] chīm [6] shaō [7] wa mīmānī.[8]

Lead me by the hand, me of little strength ;
To the lover's house let us go to-night to the feast.

COUPLET 19.

[1] *naīm*, Persian *nadīdam*, " I saw not."

[2] *mar, magar*, " except."

[3] *humā*, Persian *ū*. The word is unusual in Kermanshāhī dialect, properly belonging to that of Sina of Kurdistān.

[4] *kūtasaī*, Persian *kūbīda ast*, " is, or has, hammered " (pounded, moulded).

COUPLET 20.

[1] *bikīshīn*, Persian *bikashīd*. Inf. *kīshin*, " to pull," "draw."

[2] *kur*, " feebleness."

[3] *giān*, Persian *jān*, " body," "soul ;" *kur giānī*, " bodily weakness."

[4] *māl*, Kurdish use of the Arabic word for " house ".

[5] *dūs*, Persian *dūst*, " friend," " lover."

[6] *chīm*, " let us go ;" see note 5, couplet 4.

[7] *shaō*, Persian *shab*, " night."

[8] *mīmānī*, Persian *mihmānī*, " a feast," " banquet."

21.　La Sari Mil[1] banürī[2] Kerind diyāra[3]
　　　Har kas dūs dirit[4] chaō intazāra.

From Sar i Mil, by her light, Kerind is visible.
Who has a lover sits with expectant eyes.

22.　La düro[1] hātim[2] bishnāsa[3] dangam[4]
　　　'Garta[5] qarībī nīshtīa[6] la rangam.[7]

I am come from afar, hear my cry;
The dust of strange (lands) has settled upon my face.

COUPLET 21.

[1] *Sar-i-Mil*, the remains of an old pillar set to mark the road from Harunabad to Kerind (near Kermanshah) and distant from the latter about 5 miles.

[2] *banürī*, Persian *bi nūrash*, " by her light."

[3] *diyāra*, " is apparent."

[4] *dirit*, Persian *dārad*, " he has."

COUPLET 22.

[1] *düro*, Persian *dūr*, " afar."

[2] *hātim*, Persian *āmadam*, Kurdish infin. *hātin*, " to come," this form having arisen from the preservation of the older Persian verb *āīdan*, " to come," to which *h* has been prefixed, as often occurs with similar words in Kurdish.

[3] *bishnāsa*, Persian *bishinās* or *bishinū*, " hear !"

[4] *dangam*, Persian *bāngam*, " my cry."

[5] *gart*, Persian *gard*, " dust."

[6] *nīshtīa*, Persian *nishasta ast*, " is sitting," " settled upon," Kurdish inf. *nīshtin*.

[7] *rangam*, " my colour," here used for " face ".

23.   Kamarchīn [1] i makhmal, gūshwārān wa gūsh
         Mirda [2] la mazār tīārat [3] wa hūsh.

Her tunic is of velvet, earrings in her ears,
The dead from the tomb she brings to life.

24.   Lāl bām [1] la zwān [2] paī [3] Laīlī nāmī
         Khāl dānai ferang,[4] zulf dasta i dāmī.[5]

May I be dumb of tongue, of one named Laīlī
(Her) mole (is) of rare beauty, her locks a cluster of
    nets.

COUPLET 23.

[1] *kamarchīn* ; see note 5, couplet 11.

[2] *mirda*, Persian *murda*, "the dead."

[3] *tīārat*. Persian *mīārad* or *mīāvurad*, " she brings."
    Kurdish infinitive *āwirdin* and *hāwirdin*. This verb,
    together with *hātin*, takes prefixial *tī* in Kermanshāhī
    in the present indicative, a variant of the similarly
    used *di* and *da* in more northern dialects.

COUPLET 24.

[1] *bām*, Persian *bāsham*, "may I be."

[2] *zwān*, Persian *zabān*, "tongue."

[3] *pai*, Persian *barāyi*, "for."

[4] *dānai ferang*, a term used in Kurdish to express any
    small article of great beauty.

[5] *dasta i dāmī*, a cluster of nets (for the ensnaring of the
    enamoured), a common Persian metaphor.

25. Banā kird ghārat i sarmāya i hūsham
    Lungi Majnūnī aō dā [1] wa dusham.

She undertook the plunder of my stock of sense,
The cloth of Majnūn she gave me for my back.[*]

   [*] i.e. she made me like Majnūn, mad for love of Lailī.

26. Chan [1] jaur chan jefā, chan khākisāri
    Shwān [2] i bi muz [3] u haqq nā diyārī.

How much trouble, how much anguish, how much
    lamenting ?
Nights without reward, and right unrecognised !

27. Sa jwōām ka [1] ta dil niā [2] būm [3]
    Kam das [4] la dāmām Shaikh o mulla būm.

Then release me that my heart be at rest,
That my hand be not' stretched out to skirts of
    Mulla and Shaikh !

COUPLET 25.

[1] *dā*, Persian *dād*, " gave."

COUPLET 26.

[1] *chan*, Persian *chand*, used in Kurdish indifferently for
    " how much " and " how many ".
[2] *shwān*, Persian *shabān*, " nights." This plural for *shab*
    is obsolete in Persian.
[3] *muz*, Persian *muzd*, " reward," " price."

COUPLET 27.

[1] *sa jwōam ka*, Persian *pas javābam kun* " then make me
    my reply," i.e. " release me ".
[2] *dil niā*, " with heart at rest."
[3] *būm*, Persian *bishavam*, " that I become."
[4] *das*, Persian *dast*, " hard."

28.   Fedāī mālakai [1] pāyi Paraōit [2] bām [3]
      Fedai dīdakai [4] shaō bī khaōit [5] bām.

May I be the sacrifice of thy house at Paraō's foot,
Sacrifice of thy eyes upon sleepless nights.

29.   Har [1] tīaīt [2] har chīt [3] cham [4] wa gilāwa [5]
      Chün kaok [6] i nisār khīāl wa hilāwa.[7]

(Thou) ever coming, ever going, with straining eyes,
Like a partridge of the desert rising to fly.

COUPLET 28.

[1] *mālakai*, "a house," the termination *-akai* being quite optional and ruled by no custom.

[2] *Paraōit*, "thy, Paraō," the possessive referring to *mālakai* in conformity with Persian usage, when a possessive is added to the last of a series of nouns used adjectivally. Paraō is a high range of mountains north-west of Kermanshah.

[3] *bām*, Persian *bāsham*, "may I be." See note 1, couplet 24.

[4] *dīdakai*, Persian *dīda*, "eyes."

[5] *khaōit*, "thy, sleep," the possessive qualifying *dīdakai*.

COUPLET 29.

[1] *har*, the same word as in Persian, but possessing in Kurdish a wider meaning, here signifying "incessantly".

[2] *tīaīt*, Persian *mīāyī*. See note 3, couplet 23.

[3] *chīt*, Persian *mīravī*, "thou goest."

[4] *cham*, Persian *chashm*, "eyes."

[5] *gilāwa*, "tiredness, straining." The word is *gilā* with termination *-awa* or *-wa*, which is frequently added in Kurdish poetry.

[6] *kaōk*, Persian *kabk*, "partridge."

[7] *hilāwa*, "flying," "rising."

30   Chaōm kaft [1] wa zīd u māwān [2] i Lailī
      Anūm [3] jüsh hāwird,[4] gīriyām [5] khailī.

My eyes fell upon the place of Lailī ;

My grief came to boiling, and my tears many.

31.   Min ki Kerind shār [1] dīm [2] wa wīrāna [3]
      Sar i Pul [4] dīm wa jāy bāyaqush [5] khāna.

I (who) have seen Kerind town a ruin,

And Sar i Pul the place of owls' nesting.

The word *ki* is here not necessarily to be translated
as a relative pronoun, being used in an emphatic sense,
which is a common use in vulgar Persian as in Kurdish,
as Persian *man ki chand martaba guftam?* " how many
times have I spoken ? "

COUPLET 30.

[1] *kaft*, Persian *uftād*, " fell," from Kurdish inf. *kaftin*,
    " to fall."
[2] *zīd u māwān*, a Kurdish expression somewhat equivalent
    to the Persian *maqām va makān*, " residence and place."
[3] *anūm*, Persian *andūh-am*, " my grief."
[4] *hāwird*, Persian *āvard*, " brought."
[5] *gīriyā*, Persian *giriā*, " tears."

COUPLET 31.

[1] *shār*, Persian *shahr*, " a town."
[2] *dīm*, Persian *dīdam*, " I saw."
[3] *wīrāna*, Persian *vīrān*, " ruin," a now obsolete word.
[4] *Sar i Pul*, or more correctly Sar i Pul i Zohāb, near the
    Perso-Turkish frontier post of Qasr i Shirin, a Kurdish
    town.
[5] *bāyaqush*, " an owl " (Turkish).